

THE  
CASE AND CURE  
OF  
A deserted Soule.

OR,  
A T R E A T I S E  
Concerning the nature, kindes,  
Degrees, Symptomes, Causes,  
*Cure of, and mistakes about*  
Spirituell Desertions.

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BY  
JOS: SYMONDS Minister of St. Martins  
*Iremonger-Lane London.*

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I opened to my beloved, but my beloved had withdrawne  
himselfe, and was gone; I sought him, but I could not find  
him; I called him, but he gave me no answer. *Cant. 5.6.*

*Venit cum manifestatur, et cum occultatur abscedit, adest tamen  
sive occultum, sive manifestum. Aug. ep. 3. p. 10.*

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THE  
CASE AND CURE  
OF

A delirious Soule.

A T R A C T I S E

Concerning the nature,

causes, symptoms, Cures,

and mistakes about

Spiritual Delirions.

By  
JOHN JONAS, Minister of G. N. S. S.

London.

I received, as my beloved, but a delirious soul, who was  
troubled, as was I; I thought, I thought, I thought, I thought,  
I thought, I thought, but he thought, I thought, I thought, I thought.

I thought, I thought, I thought, I thought, I thought, I thought,  
I thought, I thought, I thought, I thought, I thought, I thought.

TO THE RIGHT

Worshipfull and much

Honoured Lady, the Lady

REBECCA RUMNY,

Madam,



Our yeares ago, I preached  
upon this subject of spirituall  
desertions, not having then  
the least thought to put it to  
the Presse. But a strong  
streame of importunities  
hath borne me downe. My  
love to my friends hath  
subdued me to them. They

## *The Epistle*

besieged me so strongly, that  
they have entred and taken  
away the keyes of the City,  
and pillaged me of my pur-  
pose; and this little thing,  
which they cal good booty;  
but they are mistaken: But  
now they have it, much  
good may it doe them; I  
stood out against them, not  
because I prized it, but be-  
cause I thought it not good  
enough for them. It shall  
much please mee, if they ha-  
ving made a prey of it, find  
it worth their having. Since  
it doth fall into their hands,  
besieged                      the

*Dedicatory.*

the good blessing of GOD  
goe with it, that it may bee  
better to them than the ri-  
chest spoyles. *Madam,*  
in this businesse, the next  
thing that I desired was to  
reserve the first for you; and  
to stamp upon every one,  
some small impresse of my  
obliged respects unto your  
Ladyship. Besides mine  
owne engagements, which  
are neither few nor meane;  
your great worth was  
sufficient to wheele my  
thoughts in this kind to-  
wards you.

## *The Epistle*

Among other excellencies, your charitable disposition, like a rich fountaine, running with large streames of goodnesse many wayes, renders you deservedly honoured of all. It is true noblenesse to bee of a large and diffusive spirit. He that is all for himselfe, must receive all his thanks from himselfe; but to doe good to others, begets a strong reflexion of true honour. Selfe is a poore center of a mans actions. This is right earth: All things that have affinity



*Dedicatory.*

affinity with the Heavens,  
move upon the center of  
another which they bene-  
fit. *Madam*, I beseech  
you seeke to bee still more  
blessed in a close conjuncti-  
on, and sociall operation of  
true charity, and sincere  
piety, that these may stand  
as unwithering Crownes  
upon your head: and when  
your old age shall give up  
to approaching death, you  
may goe to Heaven full of  
faith, and full of workes.  
These asunder are dead;  
but where they meet they

*The Epistle, &c.*

have life in themselves; and  
give life to their owners.  
This life, when your life  
shall end, he wisheth to you,  
who is and will be

**Your Lapps.**

**ever bounden,**

**Ios: Symonds.**



## A Preface.



Accesses and recesses are not proper to him that by his immense presence filleth all, and cannot be where he is not, nor cease to be where he is. True motion is found in such things onely as are subject to locall circumscription: God is said to come or goe, to be present or absent, <sup>1</sup> In respect of manifestation, as the Father speaks, He cometh when hee is manifested, and

<sup>a</sup>Locis corporalibus non extenditur nec includitur. Aug ep. 53. p. 235.



## A Preface.

*In Aug. ep. 3*

*p. 10.*

Novit ve-  
nire non  
recedendo  
ubi erat,  
novit abire  
non dese-  
rendo quo  
venerat. id  
ibid.

and goeth when he is hid<sup>b</sup>. 2. In  
respect of operation: So God is said  
to be where he worketh, as wee say  
the Sunne comes into a house, where it  
shines into it. Time was, when God  
was with all men, both by gracious ma-  
nifestation and operation, and this was  
mans happinesse: But sinne hath se-  
parated betwixt God and man, and  
they are departed each from other:  
the division began from man, yet the  
Divine goodnesse tenders reconcile-  
ment, but man will not. In this man is  
become unhappy, that he hath lost his  
God, and knoweth it not: yea he counts  
his losse gaine, and his gaine losse; hee  
would be happy, but he erreth in his  
choice; he is ever moving, never at rest;  
willingly absent from the greatest  
good, unwillingly labouring with  
the greatest evill. Though other  
things

## A Preface.

things are quiet in their place, and rest in their end; yet mans place where he is pitched is strange to him, and his end vexeth him: all his life is labour, and his motion is but a vexatious shifting from Vanity to vanity, from evill to evill, from bad to worse: this soare cryeth for healing, and that which he thinkes to finde a lenitive, becomes a corzive: while he thinkes to cure the wound, he makes it deepe, and is his owne tormenter.

The Heathen blundered in confused guesses how to redresse the state of man: they saw an unhappinesse, but neither knew the cause, nor cure; yet something they assayed, when they propounded those two rules to repaire the breach:

potest stare, Sen. ep. 94. Nihil potest quietare hominis voluntatem, nisi solus Deus. *Aquin.* d. Postquam posuisti me contrarium tibi, factus sum contrarius mihi, *Eern.*

Sicut quo plus à centro recedit ut ad plura pergas, eo magis amittis omnia, sic animus à seipso fusus immensitate quadam diverberatur. & mera mendicitate cōteritur cum natura cogit unum querere, & multum non finit. *Diogen.* apud Gibe. p. 77. Non ille ire vult, sed non

## A Preface.

1. To reduce things to the first principles of nature,
2. To live according unto nature.

These rules are usefull, if rectified and rightly used.

First, reduce things to their primitive originalls, and lay them againe in the wombe whence they sprang : This experiment would profit much. Look into the world, and you shall see a confused mixture of good and evill, but you must divide them wisely, and pursue them to their beginnings. Ascend by the scattered beames of happinesse in the world, to the Sunne of righteousness from whence they flow ; and descend by the black and bitter streams of misery, to the poysoned spring that sends them forth, and you will see two originalls of both, God the fountaine of life, and

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and sinne the root of death. In this way of reduction of things to their causes, a man may see as in a glasse, what he was, and what he should be, what made him miserable, and what would make him happy. It is mens unhappinesse of two guides to choose the worse, brutishly declining reason to be led by sense; seeing, enjoying, and suffering things, without inquisition into their parentage. This is true folly to dwell in the surface of things, not penetrating into their inmost nature, utmost end, formost rise. A wise man seeth things quite through from first to last; he asketh three questions of the things he meets with; What are you? Whither goe you? Whence come you? He lives not like a subject to the world, but as a Lord; he examineth and judgeth all things, he suffereth no vagrants,

but

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but keepes all in order, bath the genealogies of all things, and reduceth them to their severall Tribes. There is a certaine voice in things inviting home, and proclaiming the causes to which they owe their being; they carry a eye in which they are linked to their principles, and by this line men might have conduct through the labyrinth of the Universe, to the first causes.

Secondly, Another rule is given, Live according to nature. This sounds harsh, but it is because it is in their mother language, who never heard of Christ: but a good Interpreter will easily helpe the businesse. There is in all men an implanted inclination to happinesse, and an home-borne Pilot

Qui mali sunt, eos malos esse non abnuo, sed eisdem esse, purè atque simpliciter nego; nam uti cadaver

hominem mortuum dixeris, simpliciter verò hominem appellare non possis. *Sec. Poeth. d. confut. Phil. l. 4. Prof. 2.* Quicquid à bono deficit esse destitit, quo fit ut mali etiam deficiant esse quod fuerant. *Idem Prosa. 3.*



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to carry this in a right course; but it is true, though the former be not hurt, yet the latter is; a man is another thing then he was; the soule is quick of foot, but dull of scent; her sayles are strong, but her compasse is marred. The practical judgement, the soules steersman, is dim sighted, and takes rocks for harbours, sea for land, west for east, earth for heaven. But herein is many great unhappinesse; God hath opened a way to renew those blurred characters of knowledge, which yet remaine as the light in the ayre after sunne-set, but man regardeth not. The Scriptures are given by inspiration of God to make wise unto salvation, but men are so farre from due seeking to lighten that glimmering snuffe of naturall understanding at this fountaine of light, that they are in love with their owne darkness:

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nesse: they hate the light, because their deeds are evill. Finding the power of conscience a check to their lusts, they resist it; whereas they should rectifie conscience by the word, and affections by conscience; they perversely cast off conscience to give way to sinne; yea of a grave counsellor, they turne it into a base flatterer, to applaud their greatest folly and wickednesse.

But what will the end be? Shall God come againe with tenders of mercy, and a new league of friendship, and shall man hang off? Let those especially consider this, to whom God hath come with many gracious visits and potent workings, yet they come not in. I did purpose and promise in the beginning of this Treatise, to speake of Gods leaving such, but I wanted opportunity at present.

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I say no more now to them, but this. It is dangerous to despise grace, and to resist the Spirit; if he depart, woe unto you; your latter end will pay you for your folly and stoutnesse.

The day is coming, in which God will follow after foolish man no more; wonder at his patience that hath waited on the world some thousands of yeares already; but this long lasting patience hath fixed its period; then blessed are they that enjoy him: as for all the rest, adieu for ever: then God will depart fully and eternally; it shall no more be said, Come, but then Go ye accursed into everlasting fire.

You have now your choice, here is God and the world; But this is folly, men take that in a disjunctive sense, which is offered in a conjunctive: It is not said, God or the world, but God and

(b)

the



## A Preface.

the world. In some consideration indeed they are divided, but most make the worst choice: Here begins that vast distance betwixt the Saints and the wicked; they set out at first from one point, but more diverse, yea adverse wayes, according to the difference of their ends: a godly man when first he chooseth God, becomes an happie man, for his choice is his guide, which sets all the wheelles in a right motion: love is as the wing to the fowle, or as the oares to the boate, which move it and order it <sup>(a)</sup>.

<sup>a</sup> Nec faciunt bonos vel malos mores, nisi boni vel mali amores. *Aug. ep.* 53. p. 236.

When this is done, God and man brought together, this sweet meeting and amiable conjunction is a great part of the plot of that eternall love of God, who chose us that wee might be enhappied by answering his choice of us, with our choice of him, that he

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hee may dwell in us, and wee in him.

Me thinks this world is like the Kings Court: children here are taken with pictures, and feed their eyes and fancies with hangings and fine things; but the wise and grave Statesmen passe by these; their businesse is with the King: most men stay in the out-rooms, and touch things of the world, and so are meane; but blessed is the generation, whose eye, desire, and way are unto God.

The creature is not capable of an higher blessednesse, then to have God for his God. They that dwell in God have a true dwelling; men who live upon the creature, doe not dwell, but roll as Ships at sea, or travell as wandering Vagnants: in God there is quiet abode, and perfect rest; for here is no

(b 2)

evill,

Si terram  
amas, ter-  
ra es: Si  
Deū amas,  
quid vis ut  
dicā? Deus  
es. Aug.

200 D 11 T 1  
-negilib 37  
-bosflo 13  
-mud 28 33  
13 26  
21 100 51  
71 2

## A Preface.

evill, nor want of God; here is enough,  
 and such as may fit all times, all condi-  
 tions, all occasions, soule and body  
 fully. Here in these deepes are won-  
 ders for the minde to feed on: here  
 also is sea-roume of goodnesse for the  
 vast appetite of man to floate in (\*),  
 and the satiety of the appetite breeds  
 all repose and joy. Ob the delectable-  
 nesse of this condition! In this is a  
 depth of riches, deepe riches that can-  
 not be sounded, and rich deepes that  
 cannot be exhausted: the Man  
 CHRIST is the blessed channell  
 betwixt the Fountaine and the Ci-  
 sterne, through which grace, life,  
 peace, strength, glory come by a gra-  
 tious and a glorious convoy, every  
 vessell shall have its fulnesse to all  
 eternity. Sometimes indeed (while  
 this life lasteth) the streames come  
 fuller,

a Tu Deus  
 te diligen-  
 ti ostendis  
 te, & suffi-  
 cis ei.  
 Id. conf. 12.  
 c. 15.

## A Preface.

fuller, and sometimes slower: sometimes Christ stayeth the current that we may thirst, that after thirsting we may drinke againe with redoubled pleasure.

This is the maine of a godly mans unhappinesse, that he neither hath a full, nor a fixed state of comfortable communion with God in the world: after sweet meetings come sad partings. Nothing is fixed, there is a flood and ebbe as well on land as in the sea, and as well in things spirituall, as in things naturall: even those that are strongliest knit, have a time of parting. Nothing in nature is more conjunct then its owne frame, yet this compacted composition admits a dissolution: Man, the epitome of the world, is in this case; soule and body one day will shake hands, yea and the

## A Preface.

body will fall asunder from it selfe,  
those foure elements that come in, in a  
vitall league, will goe out againe with  
a deadly warre. The tye betwixt  
God and the soule is the firmest thing  
in the world, the bond of grace is  
stronger than the bond of nature, yet  
even here is a kinde of parting also;  
but as the conjunction is stronger, so  
the separation is lesse: but sometimes  
it is so great, that the Saints by en-  
forcement of sorrow cry out, My God  
hath forsaken me, my Lord hath  
forgotten me.

This sad condition is the subject  
of this little Treatise, concerning which  
I would have put here some adver-  
tisements, but my pen hath decei-  
ved mee, and hath led me out into  
a larger and another way then I in-  
tended in this Preface. Nothing  
more



## A Preface.

more is now to be done, but to leave  
this small helpe in the hands of such,  
whose soules long after the returne of  
God, with quickning and comforting in-  
fluences upon them.

J. SYM.

**THE**

more is now to be done, but to leave  
 this shall dip in the hands of such  
 whose faith long after the return of  
 God quickning and comforting in  
 itnesses up in them.

J. 21.

THE

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These are of two sorts, Influence of Grace.

the withdrawing of } Of Comfort.

The first sort of Desertions, is the withhol-  
ding of Assisting. } Reall.

Grace, and is } In appearance onely.

1. Reall.

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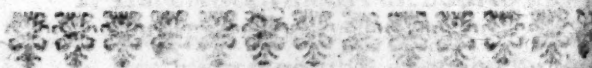
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# THE DESERTED SOULES

Cause and Cure.

## CHAP. I.

*That the godly are sometimes deserted.*

**T**Hough most men, since  
God and they parted  
in *Adam*, live without  
God in the world;  
*Eph. 2. 12, 13* and are  
so far from him, that  
they neither enjoy him, nor know him;  
yet there is a generation of men whom  
God hath made nigh by the blood of  
*Christ*, with whom he hath renewed  
that old acquaintance and amity which

## Chap. 1.

*Heu Domi-  
ne Deus, varia  
hora, &  
brevis mora.  
Bern. in.  
Cant. 13.*

at the first he had with them, and they with him ; which blessed estate, as it is not here perfected, so it's often interrupted ; their comforts are sweet alwayes, but short often : there are but few (if any) whose joyes in a comfortable communion with God, are not sometimes clouded with sorrowes in a dolefull elongation from him, so that if you lay but your eare to the doore of their closets, you shall often heare the daughters of *Sion* (as heires of their mothers miseries) complaining in their mothers language, *The Lord hath forsaken me, and my God hath forgotten me, Esay 49.14.* If you fix your eyes upon them, you shall see *Sions* teares in their eyes, her palenesse in their faces, her sorrowes in their soules ; in consideration of, and compassion to these mourners, I spent some thoughts upon this sad subject.

Common  
Desertions then are either } or Special.  
These which I call common, are such as all men share in by nature, God having forsaken and withdrawne himselfe from

from *Adam*, and all his posterity, with  
Apostate Angels.

The speciall, I shall handle Godly.  
Inleas they concerne } Hypocrits.

Desertions, as they concerne men truly regenerate, are Gods withdrawing himselfe ;

In respect of { quickning  
                          { quieting or } of the soul.  
                          { cōforting }

Desertions, as they concerne men seemingly regenerate, are Gods withholding of those influences, by which they had a } life  
kinde of } } comfort } spirituell.

To begin then with desertions as they concerne the godly : I shall first speake something in generall of them, and then descend to the more speciall. That which I shall say in the generall, I will comprize in two things :

1 That there is such an evill as spirituall desertion.

2 How they are deserted.

That there is such an estate, its almost lost labour to prove ; yet because as all in Christians is hidden and

That the  
godly may  
be deserted,  
proved.

## Chap. 12

<sup>1</sup>  
By experi-  
ence.

b Λυ'μυ δ'  
ἀχ'οι ἀμωρ  
τῷ δ'ἐν δ'ῖα  
τῷ τῷ  
δ'ἐκρυα.  
Plut. l. de  
consolat.  
ad Apol.

secret, for nothing more than their com-  
forts and discomforts. I will, and that  
in two words make it good; we will  
call in two witnesses to give evidence  
to the truth.

The experience of the Saints: Aske  
Sion, you have her verdict; *Esay. 49. 14.*  
*And Sion said, the Lord hath forsaken*  
*me, and my God hath forgotten me.* You  
see here the Church clad all in blacke,  
bewailing her widowhood, as one be-  
rest of her dearest husband; every  
word of her speech is bedewed with  
teares<sup>b</sup>, and beareth a drop from her  
bleeding soule. The Lord, *iehovah*,  
he whose power and fidelity hath been  
to me as the pillars of the earth, he  
hath forsaken me, he hath cast me off.  
*My Lord*, he who was mine in cove-  
nant, mine in communion, he who was  
the joy of my life, the life of my joy, the  
strength, the stay, the spring of my life,  
he hath forgotten me: he hath cast me not  
onely out of his armes, but out of his  
heart; I am quite out of his love, not  
onely forsaken, but forgotten.

And in this, *Sion* is not alone: Aske

David,

B 3

Phayorn.

**also**





lorne without an husband : God saith it was so : The Lord hath called thee as a woman forsaken, and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God, *Esay 54.6.* God saith he had in a sort divorced her from him : yea, and whereas *Sion* complained that God forsooke her, its no more than God saith himselfe, *vers. 7.* *For a small moment have I forsaken thee ;* so that this is sometimes the sad portion of the Saints, to be deserted.

And this I have the rather spoken, that the mourners in *Sion* may see this uncomfortable state may consist with grace ; it is a comfort to know that thy deeps are passeable, and thy case curable ; others have walked in this heavy way, and are now in heaven ; others have beene in these stormes, yet have safely arrived at the land of promise : *None other affliction hath befallen you, but that which is common to men ;* therefore be not overwhelmed in griefe, give not thy selfe for lost : disquietnesse will hurt, but it cannot helpe ; rather stir up thy selfe to take hold of God,

## Chap. 2.

repent, pray, beleeve, wait, for God is faithfull, and will not suffer you to be tempted above that you are able, but will with the temptation also, make a way to escape, that ye may be able to beare it, 1 Cor. 10. 13.

## CHAP. II.

*How, or in what sense the godly are said to be deserted.*

**T**He second thing, followes, how, or in what sense they are said to be deserted.

First, sometimes onely in appearance, & not in truth : men are in nothing so much deceived as in themselves ; mans heart and wayes, yea, his judgement and thoughts are subject to many variations ; and frequent mistakes are found in mens opinions about these great questions, am I truly changed, or am I an hypocrite ? doe I beleeve, or not ? is God my God, or not, &c ? And

<sup>r</sup>  
Sometimes  
in appea-  
rance only.  
g *Quosdam  
deserit,  
quosdam  
deserere vi-  
detur.*

Ambr. in  
Psal. 118.  
Aug. in Pf.  
44.

*Obscuris su-  
per nos di-*

*spositionibus Deus sepe unde nos estimatur deserere, inde nos recipit ; & unde nos recipere creditur, inde derelinquit, ut plerumq; hoc fiat gratis, quod ira dicitur, & hoc aliquando ira sit, quod gratia putatur. Greg. mor. l. 5. c. 5.*

the

the errors of mens judgements arise from ignorance, unbelieve, passion; false rules of judgement, &c. of which principles of errour I shall speake hereafter; but through such impediments men are often puzzled, and thinke they are evill, when they are good; and worst when best, and furthest from God, when nearest to him.

But as desertions are sometimes in appearance onely, so sometimes they are reall, God truly withdrawing himselfe, and denying that fulnesse of communion which his people were wont to have with him. But though he desert them really, yet not totally; *The Lord will not forsake his people for his great Names sake, 1 Sam. 12. 22.* his truth is engaged in it, *For he hath said, I will never leave thee, nor forsake thee; Heb. 13. 5.* the words are emphaticall, *on ut or aui* is to be observed a duplication of the subject of the Promise, *I will not leave, I will not forsake;* and a multiplication of negatives; there are five negatives in the promise, by which he intimateth that he

3  
Sometimes really.

h<sup>est</sup> negati-  
onis condu-  
plication, ut  
sit vehe-  
mentior pol-  
licitatio.  
Eftius in  
locum.

## Chap. 2.

Yet with  
limitati-  
on.I  
Not for  
ever.i O m a n  
m u n d  
o p p r e s s u r e .

he will not, yea, he will not, surely he will not forsake his servants, hee will never wholly reject them, nor utterly leave them.

To clear this point a little, I will lay down three limitations, or distinctions, by which we may the better understand in what sense this is a truth, that the godly are sometimes forsaken of God.

God leaves them for a season, not for ever. If he goe from them, it is but as one that goeth from home, to returne againe: *I will not leave you comfortlesse, or as Orphans; But I will come againe, Joh. 14. 18.* When *Sion* was in this uncomfortable case, God said unto her, *For a moment have I forsaken thee, but with great mercies will I gather thee; in a little wrath have I hid my face from thee, for a moment, but with everlasting kindnesse will I have mercy on thee, saith the Lord thy Redeemer, Esay 54. 7, 8.* He may frown, but he will smile againe; though his compassions may be restrained, yet they cannot be extinguished; his anger endureth but a moment; in his favour is life; weep-  
ing



Chap. 2.

ing may endure for a night, but In the morning joy comes. *Psal. 30. 5.* in his favour is life <sup>k</sup>, weeping may *endure* or *lodge* as a passenger, to be gone in the morning; but joy comes in the morning as an inhabitant, and enjoyeth his habitation to himselfe. As the Sun sets to rise againe, and as the tender mother layeth down the childe to take it up againe; so desertions are but short-interruptions of a Christians comfort: God will not stay long, when his people cry unto him; he will returne, and exchange their dolefull Winter, into a joyfull Spring. Though the River hath her ebbings, yet it hath her flowings; the tide of comfort will come in again.

There shall be a day of their joyfull meeting with their beloved; they shall see their God, enjoy his presence, and be embraced in the armes of his love, and when this day shall come, there will be more joy in meeting, then there was grieve in parting; God will powre in comforts upon them, as they have powred out teares for him; and will recompence their love with kindnesse; their

*k In benevo-  
lentia ejus,  
vita, i. e.  
diu durat,  
contrarium  
ejus quod  
præcessit,  
momentum  
in ira ejus.  
Druf.  
quest. E-  
braic. l. 1.  
9. 49.*

## Chap. 2.

2

Not in respect of Gods love, but the acts of love.

1 Suarez. de prædest. l. 1. c. 11. §. 5.  
Baron. de peccato mort. & ven part. 1. §. 5.

Vid. Greg. de Valent. t. 2. disp. 8. q. 3. punct. 2.

their desires, with fulnesse ; their mourning, with gladnesse ; their short heavinessse, with everlasting consolations.

Desertions are not the interruption of Gods love, but of the acts of his love ; his affection is the same, but the expression is varied : note that there is a twofold love of God, or a twofold consideration of the same love.

There is the love of *Benevolence*, and the love of *Beneficence*, or as some call it, the love of *Intention*, and the love of *Execution*. The former to the faithfull from eternity to eternity, and is immutable, and incapable of any intention, remission, augmentation, diminution, or any alteration ; it is like God himselfe, unchangeable : but the latter, the love of *Beneficence*, or of *Execution*, which is his love, as it expresseth it selfe in doing good to us, may be in a degree suspended and restrained for a season. As in the Summer there is a *Lux* and *Lumen*, light inherent in the Sunne, and light fluent from it ; that is ever perfect and permanent, but this may suffer changes, it may

may be obscured and lessened, yea, extinguished, and quite cut off, as in the night it falls out.

A father may have a deare affection to his childe, yet shew but little in his carriage. *David* shut in his love from *Absalom*, not ceasing to love him, but forbearing the wonted acts & expression of his love: A fountain may have her streams cut off, or dammed up, though it self have the same fulnesse & aptnes to powre itself out as before. The root doth not alwayes give so much sap as to make branches bud and blossome at all times, yet when she is most sparing in her beneficence, her good will is the same, she sticks as close to them as ever.

We often keep backe mercies from our selves, and God would more abundantly powre in himselfe, but that we open not unto him; and so as that blind woman complained the house was darke, when she her selfe was blinde, so we often complaine, as if God had restrained mercy, when we our selves restraine it: and it is as true, that sometimes God is provoked by our sinnes,  
and

*Sens. ep. 50*  
*Rogat pie-*  
*dagogum*  
*ut muret,*  
*domum te-*  
*nebrofam*  
*esse ait.*

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and keeps in his mercy, that he comes not with such gracious visits as before, yet his love is not shortned, though the fruits of it are ; Behold, the Lords hand is not shortned, that it cannot save, nor his care heavy that it cannot beare; but your iniquities have separated betweene you and your God, and your sinnes have hid (or made him hide) his face from you, that he will not heare. Esay. 59. 1, 2.

Though God may vary in the operations of his love, yet his love in it selfe is the same, and shall be the same for ever ; it is an everlasting love, Jer. 31. 3. The hills may be removed, and the mountaines may depart, but my kindnesse shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee, Esay 54. 10. This was spoken to the Church in the day of her sorrow ; he tels them he loved them though he afflicted them : and that speech of God to David is full for this purpose ; I will visit their transgressions with rods, and their iniquities with stripes, neverthelesse, my loving kindnesse will I not utterly take from him,

*Nervit hic  
dici quod  
Orontes de  
regum ami-  
cis esse ut  
digni ratio-  
nes supputa-  
tium modo  
CCIDDO  
modo unita-  
tum repre-  
sentantes.  
Plut.*

nor suffer my faithfulness to faile, my covenant will I not breake, &c. Psal. 89.

30, 44.

When God deserts his people, hee withholdeth those acts of love onely that are for our well being, not those which are for our being. Though a Christian may want that without which hee cannot have peace, yet not that without which he cannot live: Whatsoever is necessary to his constitution, life, compleatnesse, and stability, that is never denied; no such Good thing will God withhold from them that walk uprightly, Psal. 84. 11. He will ever hold their soules in life, not leaving them in weake beginnings, but continually leading on unto perfection: As he is the Author, so he is the finisher of our faith, Heb. 12. 2. We are confident of this very thing, that hee that hath begun the good worke in you, will finish it untill the day of Iesus Christ, Phil. 1. 6. The Saints shall have of him, whatsoever is so necessary, as without it they cannot hold their state, or attain their end: but that which is rather for their ornament than supportment, for the sweetnesse

Chap. 2.

3.

Not acts which are for being, but those onely which for well being.

Qui operatur ut accedamus, operatur ne discedamus. August. de bon. pers. c. 7.

of



Chap. 2.

*of their way, than surenesse of their end, for comfort rather than necessity, may be, and is often in great measure cut off and decayed.*

This then is the thing: when God leaves his people, he doth not so leave them to the will of the flesh; the tentations, and snares of the world, the power and tyrannie of the Prince of darknesse, as never, or not at all to looke after them; but his care is over them in these times, and hee is with them by a *secret and powerfull manutenance*, both *guiding and upholding* them, and is often most in *power*, when least in *appearance*. The metals that lye deep under ground, and see not the heavens in their *light*, yet partake of their *influence*, yea ordinarily the most precious operations of Gods gracious power are there where is least sense and feeling of them, and they *have* most of God when they *see* him least. As when God covered *Moses* his face in the cleft of the rock, *Exod. 33. 22.* then hee passed by, and gave *Moses* to see his glory: so the clouds and veiles that cover our eyes, are often fore-  
runners

runners of the cleereſt light, and ſweeteſt ſight of God.

And when God ſeemes to be turning a man into a deſolate and ruinous heap, yet even then is he building, and preparing him to be a more excellent ſtructure. The gardiner digs up his garden, pulls up his fences, takes up his plants, and to the eye ſeemes to make a pleaſant place, as a waſte; but wee know he is about to *mend* it, not to *mar*, to *plant* it better, and not to *deſtroy* it: So God is preſent even in deſertions, and though he ſeeme to *annihilate*, or to reduce his new creation into a conſuſed Chaos, yet it is to repaire its ruines, and to make it more beautifull and more ſtrong. *The glory of the ſecond temple was greater than the glory of the firſt, Hag. 2. 9.* In the repairing of an houſe, we ſee how they pull down part after part, as if they intended to demolish it, but the end is to make it better: it may be ſome poſts and pillars are removed, but it is to put in ſtronger: it may be ſome lights are ſtopped up, but it is to make fairer lights: So though

C                      God

## Chap. 3.

God take away our props, it is not that we may fall, but that he may settle us in greater strength; hee batters downe the life of sense, to put us upon a life of faith; and when he darkens our light that we cannot see, it is but to bring in fuller light; as when the starres shine not, the Sunne appeares, repairing our losse of an obscure light, with her clear bright shining beams. So then we see, that though God doe forsake his people, yet *not totally, not for ever, not ceasing the affection of love, but the acts,* and not those which concerne our *being*, but such as concerne our *well being*. As abundant quicknings, and aid of grace, victorious and triumphant power over sinne, the cleare and satisfying testimony of his Spirit, &c.

## CHAP. III.

*Four other considerations about desertions.*

**H**AVING premised these things in the generall, I shall now come to the specialls, to speake of these desertions

in their severall kindes, and first as they befall the godly.

Desertions as they befall the godly are of two sorts.

Withdraw-  
ing of { 1 Influence of grace.  
          { 2 Of comfort. { 1 Inward.  
                                  { 2 Outward.

For all the complaints which the Saints doe make of Gods hiding and withdrawing himselfe, arise from one of these three grounds, or all.

1. That God doth not carry on their spirituall life, as he was wont.
2. That he gives not that peace, joy, comfort, assurance as he was wont.
3. That he brings them into outward straits, and doth not deliver them.

Before I come to speake directly, and particularly of these, I will propose foure brieve observations about them.

1. That a man may misse much of Gods externall presence in the sweet and comfortable way of his providence, providing, protecting, and ordering all accidents to contentment, yet may enjoy inward communion with him, his

C 2

soule

I.

A man may want Gods gracious presence in outward things, yet enjoy his internall presence in the soule: yea often there is most of God within, when least without.

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2 Cor. I.

45.

soule may be most abundantly *anima-  
ted*, and *quickned* with the Spirit, when  
he hath most *discouragements* without:  
yea, God is wont when he gives *least*  
*in the world*, to give *most of himselfe*;  
and his people seldome have much of  
the *fatnesse below*; and of the *springs a-  
bove* at once, as the sunne and the stars  
appeare not together. But when hee  
shuts up all *doores of hope*, and *helpe* in  
the world, then he sets open *the doores*  
*of heaven*. So Saint Stephen, when hee  
saw nothing but death in the world,  
*Then saw heaven opened, and Christ sit-  
ting at the right hand of God, Acts 7.*  
Such mercy found Jacob, when he was a  
poore pilgrim in a strange land, then he  
saw that heavenly ladder, *and the An-  
gels ascending and descending* as a pledge  
of Gods care, and their readinesse for  
his good, *Gen. 28. 12.* The abundance  
of the spirit both of *grace* and *peace*, is  
usually powred forth in a day of sor-  
row, as when the dough which the  
Israelites brought from Egypt was  
spent, God gave them bread from  
heaven.

And



And there are 2. causes of it. 1. Gods tender love, wch is such, that he will not add affliction to his peoples sorrow. When therefore he is pleased in his wisdom to put a cup of affliction into their hands, he is wont to give them also the cup of consolation; when he casts them into outward straits, he doth recompence it with inward enlargements. The Church never had such full predictions of Christ, and precious promises of great mercy, as when the most dreadfull evils hung over her head, as appeares in the prophecies of all the Prophets; And the faithfull usually finde their worst dayes, their best dayes, and when they meet with troubles, they find most peace. This the Apostle witnesseth, *As the sufferings of Christ abound in us, so our consolation also aboundeth by Christ,* 2 Cor. 1. 4. And though our outward man perish, yet our inward man is renewed day by day, 2 Cor. 4. 16.

2. The capacity of the soul is widened, and enlarged in affliction; heavenly communion with God is sweetest in an evill day, and the soul longs after God,

C 3

that

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I  
Because  
Gods love  
is such,  
that he will  
not adde  
sorrow to  
sorrow.

g. nubes, &  
nubes, die,  
& die, ut  
Tertul. le-  
git in li de  
resur. carn.  
i.e. quovida.  
Vid. Bsti.  
com. in lo.

2  
The capa-  
city of the  
soule is in-  
larged in  
affliction.

## Chap. 3.

Be-  
com-  
me  
the  
of  
wor-  
ship

One may  
want the  
comfort-  
ing pre-  
sence of  
God, yet  
have the  
quickning  
presence.

that in him it may finde all *supplied*, which it *wants* in the world. Now the more God stirs up desires of himselfe, the more the soule is prepared to communion with him, and the more it hath of him, the *hungry* man eats most, and hee that is most *athirst*, drinks most. When the life of *nature*, and *sense* is cut off, the *soule* seekes a *life in God*, and is much in all endeavours of injoying God; now she seekes him in prayer, she enquires for him in the word, and by all meanes reacheth hard after him. So *David*, when he was in the wildernesse, panted and breathed after God, hee prayeth, hee cryeth, his thoughts are with God all the day, yea in the night he meditates upon him, and (saith he) *My soule followed hard after thee, Psalm 63. 8.*

2. One may want inward comfort, yet not be deserted in respect of the influence of grace; the tenure of grace and peace is not the same; a man may lose the *sence* of grace, and yet retaine the *life* of it. Though he be more *happy* that hath grace and peace, yet hee may be as *holly* that

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that hath *grace without peace* : yea and as the clouded summers sunne yeelds more comfort to the earth than a bright shining winters sunne ; so when the soul is *most clouded*, it may be *most quickned* ; when the light of Gods favour is hid, the quickning heat of the spirit may most abound.

3. *He that loseth Gods quickning presence, loseth also his comforting presence.* Though a man may have *grace*, living and stirring without *peace*, yet he cannot have *peace*, without the life of *Grace*. Peace and Comfort are fruits of the sanctifying Spirit, and as there may be a root without fruit, but there cannot be fruit without the root ; so though there may be the spirit *quickning* and *sanctifying* without comfort, yet there cannot be true *comfort* without the quickning spirit.

One of these two evils befall a man from whom God is departed, and to whom the workings of the power of God is denyed.

Either he falls into a *spirituall lethargie*, being as one asleepe, whose spirits

3  
The comforting presence is never without the quickning presence.

He that wants Gods quickning presence, is either in a lethargie,  
g Aut fiat aut patitur  
morum gravitate soporem. Ovid.  
met. 15.

## Chap. 3.

and senses are bound up, so that he is in a shadow of death, neither hearing, nor seeing, nor tasting the things of God, and so is bereft of all spirituall joy and comfort. When a man is in a state of deadnesse, hee is *dead to all things* that are spirituall, and they also are as *dead things to him*. The promises that are *fountaines* of life to a living man, are as dry and *empty cisternes* unto him: yea Christ, and heaven, and the love of God, though they are the food, the strength, the life of a man in a healthfull state, are to the languishing soule, as meat to a sick stomack: the glorious things of the Gospell are to him as a withered flower, or as a sealed book, he hath no use of them.

Or in a  
phrenzie.

2. Or *spirituall frenzy*: In the day of estrangednesse of God, a man is often much disquieted; now the *remembrance* of his former blessed dayes torments his soule with griefe, and the *feares* of utter Apostacie, and irrecoverable declination from God, doe vex it with feares and horrors, yea *Conscience* may pronounce sad judgement

ment upon him, and he may conclude himselfe an hypocrite, an Apostate, and one under wrath: so that either through insensiblenesse, or unquietnesse of spirit, hee that hath not his former vivacity and vigour of grace, cannot have comfort in such a state.

4. *All these may possibly befall a man at once*: hee may have outward straits, and inward troubles at once, and this is the lowest pitch of misery that a beleever can fall into.

CHAP. IV.

*Of the first sort of desertions, the withholding of assisting grace.*

**T**He first sort of desertion, is in regard of spirituall life and grace:

And it is either { *Reall,*  
                                  *Or in appearance onely.*

Concerning this maladie and sickness of the soule as it is reall, I will treat in this order:

Hand-ling { *1 The state.*  
                  *2 The symptoms & consequents.*  
                  *3 The causes.*  
                  *4 The cure.*

First

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It is possible to be deserted of outward & inward gracious presence in a great measure.



## Chap. 4.

The first kind of desertion is a suspension of the arbitrary and customary influence of the spirit of grace

Here note,  
1 The act, suspension, a negative act, not taking away, but not giving, &c.

First of the *state*, which may be thus described: Then wee are deserted of God, *when he suspendeth or withholdeth the arbitrary and wonted influence of the spirit of Grace.*

That I may more perspicuously expresse the thing, I will take this description in pieces, and explaine it in the parts of it. In the description are *two things* that require opening.

## 1 The Act.

## 2 The Object.

The *Act* is Gods *suspending*, it is a *negative Act*, a not giving, or putting forth that which was wont to be; it is not the *taking* of any thing from a man which was *inherent*, but a *denying* of something that was *assistent*; it is not *ataking out*, but a not putting on: as when a cock is stopped or turned, there is *no diminution* of water in the vessell under it, but onely *no addition*, the vessell is not made *emptier*, but not *fuller*; or as a child when he is set downe out of his Fathers armes, is *weaker*, yet not by any losse of his *personall strength*, but by the withdrawing of his *fathers help*: The Father takes not away

away any of his *childes ability*, but denyeth *his owne aide*; so God when hee deserts his servants, withdraws himself and his Spirit, yet so, as that wee must conceive it, not to be a *spoiling* them of what he had planted in them, but a *not conferring* of that assisting Grace which he was wont to give, this will be a little more cleare in the next thing.

The next thing in the description is the *object*, or the thing which is withholden from a man in this case, which is the *Arbitrary or wonted influence of the Spirit of Grace*, here are three things in the object to be observed.

1. It is the *influence of the Spirit of Grace*. The presence of the Spirit is one thing, and the *influence* is another, there may be the *former* without the *latter*, the *influence* may be abated; but the *presence* never faileth. As the soule in the body is ever equall in her *habitation*, but not in *operation*, her power *not acting*, yet her *presence continuing*.

2. It is the *Arbitrary influence of the spirit* which is *suspended*, There is a *two-fold influence of the spirit*.

2 The object, i. not the presence, but influence of the spirit.

2 Not influence which is necessary to

First,

## Chap. 4.

{ *First, necessary and constant,*  
 { *Secondly, arbitrary and inconstant.*

The necessary influence of the spirit, is never denyed, and it is that which God affords his people.

to { *life,*  
 { *growth.*

I  
 Sustenta-  
 tion.

1. God is ever prelent to uphold his Saints in life, that though diseases may molest them, yet *their feet shall not bee moved, they shall not sinke.* Psal. 66. 9. As that hand of power which wrought in the creation, workes still in the preservation of all things, Iohn 5. 17. so the spirit workes still, and by a Divine power supports the new creature, so that it shal not fall back into its first nothing. David found this hand of God, staying him in the midst of all his weakneses. *Neverthelesse I am continually with thee, thou hast holden me by my right hand.* Psa. 73. 23. Psal. 17. 5.

2  
 Augmen-  
 tation.

2. So that life being wrought by the spirit of life, never dyeth; and as the spirit worketh alway to the conservation of spirituall life, so it worketh ever to the growth of grace; a Christian is ever growing.

growing, he groweth when he seemes to himself and others to stand at a stay, yea to decline, hee groweth alway really, though not apparently, nor equally; as there are seasons in nature, so in grace; Grace hath her *springs* and *Autumnes*: but as nature is ever tending to perfection, so grace is ever ripening and increasing, yea even in tentations and desertions; when God seemes to leave his people, he is about the worke of perfecting the new man, as in the lopping of a tree, there seemes to bee a kind of diminution, and destruction, yet the end and issue of it is better growth; and as the weakning of the body by physicke, seemes to tend to death, yet it produceth better health, and more strength; and as the ball by falling downeward, riseth upward, and water in pipes descends, to ascend, So the new man when it seemes to decay is still carryed on by the *hidden Methods* of God to encrease; the plants are aswel profited by the nipping blasts of *winter*, which cause not onely the fruits, but the leaves also to fall, as by the warm beames of the Sun

## Chap. 4.

*in Summer* : a Christian is a member of a *thriving body*, in which there is no *Atrophie*, but a continuall issuing of spirits from the head, *Eph. 4. 16. Col. 2. 19.* every part is supplied by the effectuall working of the Spirit of Christ, so that the influence that tends to life and growth is necessary, and certaine.

But the arbitrary influence, which is

But there is another *influence* of the spirit which I call *Arbitrary*, which is given, and with-held according to the pleasure of God.

Assisting grace.

This is *assisting grace*, or Gods gracious concurrence with that habituall grace which hee hath wrought in his people. I call it *arbitrary*, because though all grace depend upon, and flow from his good *pleasure*, yet in this God is *free*, hee hath more absolutely promised to *conserve* and *encrease* holinesse than to *quicken*, *actuate* and *excite* that principle of life: this he doth with great *variations* according to his good pleasure, being more mightily present by the working and actuall aide of his Spirit to *some* than to *others*, yea more to the *same man* at *some* times, and in *some* conditi-

ons



ons than in others, sometimes the same Christian is as a *burning and shining light*, sometimes as *smoking flax*; the Spirit bloweth where it listeth, *Iohn 3.* sometimes he fills the soule with fuller gales, sometimes again she is becalmed, a man hath more at one time than at another.

This assisting grace is to *actuate,*  
*regulate,*  
*corroborate.*

*Actuating assistance* is that by which God carrieth his people, to *action* and *fruitfulnesse*, causing that *inward seede* which he hath sown to *bud* and *beare*.

This, God worketh first by *exciting* and blowing up that latent sparke of grace in the heart; Grace is an active thing, yet needs to be *excited*, because of the *indisposednesse* of the subject in which it is; as fire though it be apt to burne, and is very active, yet when it is in wet wood, it needs blowing up, be-

Which is  
1 to actuate.

hCum nullū  
agens secundū  
agat nisi  
in virtute  
primi, sitque  
cavo spiritus  
perpetuo re-  
bellis, non po-  
test homo li-  
cet jam gra-  
tiam conse-  
quutus, per  
seipsum operari  
bonū et vi-

care peccati, absq; nro auxilio Dei ipsum moventis, dirigentis, et protegentis, quovis alia habitualis gratia ad hoc ei necessaria non est. Vid. Aquil. sum. 1. 2. q. 109. d. g. Cumel. varias disput. t. 3. disput. 2. conclus. 1. & dub. 1. conclus. 2. optime Parisienf. c. 1. de tent. & resistant. & Alvarez de auxil. grat. disp. 88. num. 637. &c.

1. By exciting.

cause

## Chap. 4.

cause it meeteth with strong opposition in the subject, wetnesse of the wood which gives checke unto the active spirit of the fire: and (besides this *contrariety* in us, in whom the flesh lusteth against the spirit, so that without assistance *we cannot do the Good that we would.* Gal. 5. 17.) there is an *externall impediment*, Sathan assaulting with all possible quench-coales, that he may cast a damp upon the soule.

i. 20776 78  
Odyf. 3

Therefore we need to bee quickned by a continuall influence; and this God is pleased to give to his servants; *Jeremie* found this working of the spirit to quicken and stir up his graces which began to flagge, impatience and passion began to stifle his zeale and readinesse in his ministry, but God came in to help him, and blowed up the sparke, so that (saith he) *It was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.* Jer. 20. 9. When this is denied, there is much deadnesse and dulnesse, and slumber in the soule, that a man shall see it is not with him as in former dayes, when the

the Lord was more graciously present, and assistant to him.

2. By *enabling to act*. It is not enough that God hath given *habitual grace*, or that we be *excited*, and come to the bud and blossome of holy desires, holy dispositions, and holy resolutions, but we need still the help of his power, that these *blossomes faile not*, but that we *may bring forth the fruit of action*; as in a tree there is a *seminall vertue* of bearing, yet except it be helped by the *influence* of the heavens, it cannot bring forth fruit. It is God that giveth not *onely to will, but to doe*, *Phil. 2. 13.* There is a *power of God which worketh in those that beleve*, *Eph. 1. 19. Col. 1. 18.* and according to the working of this power, is a Christians fruitfulnessse: when God is pleased to put forth his hand to take hold of him, to draw him, and enable him, hee runnes with joy and speed in the wayes of God; his affections are enflamed, his heart is prepared, and he is apt *to doe good, and receive good*; and walkes with delight with God; but when God shuts in his wonted mercy, then hee walkes  
D heavily,

Chap. 4

2  
By en-  
abling.

## Chap. 4.

heavily, and now his soule is full of complaints, *I would, but cannot*: there are desires, and good inclinations, but they come not to perfection; the soule conceiveth, and travelleth with purposes, and saith, I will looke to my wayes that I offend not, I will pray more, and mourne more, and doe more, but wants strength to bring forth: therefore the godly cry for help, which they need not, if they had a sufficiency in themselves.

*Quid subtilius quam orare ut facias quod in potestate habes? Aug. de nat. & grat. c. 18.*

2

To regulate and direct in working.

*k Remanet quedam ignorantie obscuritas in intellectu secundū quā (ut etiā di-*

2. *Assistance is to regulate, and order a man in doing good.* This is necessary, for often there is much readinesse and life, and aptnesse to doe good, but yet much failing in the *manner* of it: the same spirit therefore that directs to *what* wee should doe, teacheth *how* to doe it. How often are the godly in that case, that they would faine humble their soules, and afflict them themselves, yet know not how to doe it? How often bent to other duties, yet know not how to doe them in a spirituall manner? What the Apostle saith of one duty is true

of all, Wee know not how to pray as wee ought, Rom. 8.26. Therefore the spirit helpeth our infirmities, and by a gracious conduct, leads us, that wee walke aright; as the Master guides the hand of a young writer to write according to his copie; and as the father in leading his childe, drawes him, because he is unwilling; helps him, because hee is weake; guides him, because he is apt to lose his way, so God is said not onely to draw, Cant. 1.4. Iob. 6.44. and to help, Rom. 8.26 but to order, and direct his people, Psal. 37.23. Psal. 119.133. 2 Thes. 3.5. A Ship may be rigged, and have a fittnesse to saile, yet it wants a winde to move it, and a Pilot to guide it.

3. Assistance is to corroborate, and fortifie in some eminent difficulty: As suppose a man mightily assaulted by some strong lust, armed with occasion, opportunity, and Sathans strong power, in such a case God is wont to underprop and shoare up the soule with strong aide: also how should a bruised reed stand against such a blast?

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cicero Rom. 8.1 Quid oremus sicut oportet nescimus; propter varios enim rerum eventus, & quia nos ipsos non perfecte cognoscimus, non possumus ad plenum scire quid vobis expediat, ideo necesse est ut a Deo dirigamur & protegamur, qui omnia novit, et omnia potest. Aquil. sum.

1.2. 9.  
109.2.9.

3. To corroborate in difficulties



## Chap. 12.

m cum via  
dura fuit;  
jam tum  
mihi currere  
visum,  
plus hominib.  
est.

Vas fragile  
mentis vo-  
stra, quo  
gratie the-  
saurus con-  
tinetur, gra-  
vioribus  
retationibus  
sepe con-  
cussum, tan-  
dem frange-  
retur, nisi  
auxilio di-  
vini sulci i-  
retur.

Greg. de  
Valent. t.  
2. disp. 8.

q. 1. pun. 6.  
Dei est enim  
qui stat sta-  
tuere ut per-  
severanter  
stet, & eum  
qui cadit  
restituere.  
Concil.

Trid. sess. 6. can. 13. & 22. ibid. vide etiam plura. ibid. & apud Aquila  
sum. 1. 22. q. 109. a. 10.

blast m. As a father when he seeth his  
childe like to be devoured by some ra-  
venous creature, makes supply of the  
childes weaknesse by his own strength.  
The Apostle Saint Paul was in some  
great temptation, Sathan had shot some  
arrow at him, but God suffered him  
not to fall, but told him, *His grace*  
*should be sufficient for him*, 2 Cor. 12.  
At another time Sathan tooke up other  
weapons, assaulting him with the ter-  
rours of troubles, and of death, hee  
brought in an *Emperor* against him,  
whose power and majestie hee thought  
might have daunted him, but God was  
a pillar of strength to him, that hee was  
not moved: All men left him, but God  
did not leave him, *The Lord stood by*  
*me, and strengthened me*, 1 Tim. 4. 17.  
In *Afflictions* also this assistance is wont  
to be afforded, and in hard seasons.  
The same Apostle also found God here;  
he was put to many an hard shift for his  
living; he passed through nakednesse  
and hunger, and thirst, and want, which

was able to have broken the heart of a man, but saith the Apostle, *I am able to doe all things through Christ that strengtheneth me*, Phil. 4. 13. Thus God is wont to stand by his servants in hard brunts; but when he comes not with supplies and aid, they faile and fall; temptations overcome them, distresses overwhelm them, difficulties daunt them. Thus wee see what that arbitrary influence of the spirit is: but there is another thing to be observed, that Deserption is a suspension of the arbitrary influence which wee were wont to enjoy. For note, there is a *twofold influence* or assistance.

1. *Extraordinary*
2. *Ordinary*

The *extraordinary* is, when in some extraordinary case, God comes in with more abundant help, leading the soul in triumph over all assaults, mightily corroborating, not onely to withstand them, but also gloriously to conquer them. This as it cometh upon extraordinary occasion, so it sheweth usually

A sisting grace, i extraordinary.

## Chap. 4

2  
Ordinary.

usually with it: and the ceasing of it is not Desertion.

The ordinary assistance, is that which usually a man hath in the course of his life; when this is abated and withdrawn, then a man is *deserted*. When a man is not what *he was wont*, not so cheerful, ready, constant in doing good, when hee doth not, nor can doe as hee was wont, as time hath beene, when hee lived more with God, but now his heart is fallen from that heavenly communion with him; he could formerly mourn bitterly in the remembrance of his finnes, but now the heart is frozen, and cannot relent; he could have prayed with much affection, and holy boldnesse, but now the heart is cooled, weakened, straitned, indisposed, &c. When it fares thus with a man, he is *Deserted*.

But here I will adde a few *Advertisements* to guide the judgement in this point of Gods withdrawing his assistance.

I. God never denyeth in wholly to a faithfull soule: though some degrees of  
divine

Note, I. it is never wholly denied.

divine help be denyed ; so that the soul languish in a sort, and sinke into a state of deadnesse and dulnesse ; yet there is life, and that both habituall and actuall. Gods clock never stands, there is no such *deliquium gratia*, no such swoun of the new man in which all acts do cease. It may be so ill with a Christian, that he may fall from his first love in the acts of it, in a great measure. *Apo. 2. 4, 5.* He may be much impaired, that there may seeme to be but the remaines of what was before, and these remaines also may be ready to dye, *Apo. 3. 1, 2.* But God will not quite depart, he will keepe the root, and the seed of God shall remaine in him, *1 Ioh. 3. 9.* Yea and the husbandman is ever in some measure dressing, and pruning, and watering the branches of his vine, *Iohn 15. 2.* *Esay 27. 3.* So that though they may beare lesse fruit sometimes, yet at all times they beare some ; a Christian may doe lesse, but still he doth something ; for though he may lose some help from God, yet *not all.*

If hee cannot believe with that ful-

## Chap. 4.

nesse of assurance, and joy as before, yet he can *pray*; or if he cannot *pray*, as he hath done, yet he can *sigh*, and *grieve*, and *mourn*. As a spring under ground, if it be stopped in one place, breaks up in another; so the Spirit of Grace, if it be stopped in some parts, yet it sheweth it selfe in others. Though the sunne yeeld not an *equall* comfort to the plants, yet a *constant* comfort; it retires sometimes in part, never wholly; Yet God often withholdes his quickning virtue from *some one grace*, for the perfecting and quickning of *another*: hee sometimes leaves *faith* in a poore estate, so that it may be much darkened and clouded with unbeliefe and Atheisme; to raise up *fear*, to awaken to watchfulness; to enrich with spirituall *poverty*, that the soule may mourne more seriously, and seeke more earnestly after God: sometimes he takes off his hand that held downe some *present lust*; and suffers it to shew it selfe in monstrous shape and rage, to pull down *pride*, and advance *humility*, and put the soul more to seek to be strong in God.



Chap. 4.

2.

Desertion is onely when the abatement of life is eminent.

2. It is not every degree of suspension of assisting grace, that layeth a man in this forlorne estate, as one forsaken of God; but Desertion is an eminent abatement of it: so that there is an eminent decay of affection and fruitfulness, and an eminent increase of darknesse and lust.

As a child cannot be said to be forsaken of his father, when hee abateth somewhat of the height and fulnesse of his maintenance, but when he keeps from him things necessary, suffering him to wander up and downe, to goe ragged and torne, pinched and wasted with hunger and cold, and not relieving; though the sonne sue and entreat him to pittie him; Then you may say God hath deserted you, when he leaves you under the pressures of unbeliefe, and the power of corruption, and yet though you cry and call, supplies are restrained, and you are suffered to walk in the valley of the shadow of death.

3. Desertion is not to be judged by an indisposednesse, and deadnesse partiaall, but universall. Not all suspension of grace makes this mournfull state; for

as

3

When the deadnesse is universall.

## Chap. 4.

as I have shewed, sometimes God hides himselfe from one part for the quickning of another, and may be most abundantly *present*, where he seemes in great measure *departed*, as I shall shew hereafter. But when a man is overgrowne with deadnesse, which spreads over the *whole man*, that a man is now lesse in *affection*, lesse in *action*, yea unmeet, unwilling, unapt to *all good*, and the means of good, being abated in *all* his former life and lustre, then he is deserted; there maybe indisposednesse to some duties, fro sundry causes, but when a man is lesse in *all*, then he is in this wo full state.

4  
When the  
deadnesse  
abides on  
the heart.

4. *Not every interruption of communion* with God, not every present distemper and indisposednesse, argueth God to have withdrawne himselfe: There may be cold blasts, stormie weather, troubled aire, darke clouds in the spring, yea in the summer season. A man cannot conclude from some present chilnesse, or benumbednesse of spirit, or from some stormes of impetuous lusts, that he is deserted. The deadnesse of a deserted soule is not a *transient*, but

*an abiding deadnesse ; not a slumber, but a sleepe ; not a fit, but a state of spirituall benumbedness. As a mother is not said to forsake her child, that goeth away and returnes quickly ; so Desertion is not a present short abatement of Gods quickning presence, but a continued cessation for some space of time : it may be long.*

CHAP. V.

*That a man may bee Deserted, and not know it, with the Causes and Evills of it.*

**I** Have done with the *State* of a Deserted soule, the next thing is the *Symptomes* and *Consequences* of it, which will give some help to a man to know whether he be in this state or nor. And it is needfull to declare the signes of it, for oftentimes are in this lamentable case and know it not ; as in another sence it is said of *Sampson*, when he awaked out of that sleep in which he lost his haire, *that he wist not that the Lord was departed from him.* *Judg. 16.20.* So it is true of many, *God is departed from them,*  
and

Chap. 5.

*n Et vigil  
elapsas que-  
rit avarus  
opes.*

A mā may  
be deser-  
ted and  
not know  
it.

and they misse him nottill they awake out of their sleepe<sup>n</sup>.

*Quest.* But is it possible that, that man should be so besotted, that falling from a blessed course of sweet communion with God, into so grievous an estrangednesse from him he should not perceive it? can a man fall from such a height into such a depth, and not know it?

*Ans.* Yea, certainly; and there are divers causes of it; as 1, there may be a great flush of spirit, and much activity from false principles, so that a man may seeme to be the same, and to enjoy God as he did, when if it bee observed, hee hath lost much, and the greatest part of his life stands upon other pillars, as vigor of nature, strength of parts, inforcement of conscience, respects to men, false joyes, fanaticke dreames, superstitious rules, &c. these windes often fill the sayles, these waights move the wheeles, even there where there is little of God.

2. Gods departure is gradual, as hee comes not all at once, but by degrees,

so

so he departs not *suddenly*, but *gradually*, as the Sun riseth by degrees, and sets by degrees, and so night creepes often upon men before they are aware: So God by *degrees* estrangeth himselfe, and leaves the soul to wither by degrees; as in a body languishing in a consumption, there is not such an apprehension of the going out of life, and the comming in of death, as in him that receiveth a sudden mortall hurt; and as he who wasteth in his estate by *little and little* is not so sensible of his decay, as he that loseth *all at once*: So if a man should fall from a heavenly converse with God, and from a flourishing spirituall state, into a livelesse and barren condition on a *sudden*, he would be more affected with it, but now his *fall is graduall*, therefore lesse seene; a hill is sometimes drawne out into such a length, that the descent of it doth scarce appeare. In Gods way a man may descend dayly, yet because his decay is as it were broken into so many small parts, he hardly seeth it: old age, and gray haire come slowly and shly, they come by stealth, one gray haire



## Chap. 5.

3  
Men mi-  
stake and  
are many  
waies de-  
ceived in  
judging.

4  
They  
consider  
not them-  
selves.

haire creeping after another, and here and there upon them, they know it not. Hes. 7. 9. A decrepit weake state steales upon men, their soules being like dreyning cisternes which empty themselves by drops, and so emptinesse overtakes them before they see it: *while they think they are rich, they become poor.* Apo. 3. 17.

3. Men lose much of God and know it not, because *they rest too much upon other things* that doe deceive them; some things without them cause them to mistake, as 1, a *pride* and conceitednesse raysed by comparing themselves with others worse than themselves; 2, the *testimony* and applause which others give them, especially if by many, by the godly, by the wise; praise blinds them, and holds them in a sweet dreame of an imaginary excellency; 3, *transient and fleeting gales*, God now and then breaking in with potent workings, and that rather to exercise of gifts for his office and for others sakes, that they may be built up, when themselves indeede wither.

4. They *consider not*, nor examine their

their estates, they lay down their watch, and hold not continuall sessions for Judgement of themselves, therefore changes befall them, and they know it not; when men cast not up their estates, they may grow poore and not see it. Conscience is the soules *watchman*, yea *her Judge*; ow if there be a vacation, and the Judge sits not, a man may be spoyled of much of his estate, and not bee righted: except wee judge our selves frequently, wee cannot know our selves fully, but may lose and not see it.

You see then that one may be Deserted and not know it; but it much concerns a man to be vigilant, that he may discern Gods *accesses* to him, and *recesses* from him: For,

1. Else though hee enjoy God, hee cannot be *thankfull*; it is not the *presence*, but the *evidence* and sense of mercies that rayseth thankfulness: hee that receiveth not, and he that knoweth not that he receiveth, is alike unthankfull: when a man lyeth long out of the balance of Judgment, hee knoweth not whether he bee better or worse: God may

But it is needful to know whether we be Deserted or not.

Else though God be enjoyed, yet we shall bee unthankfull.

## Chap. 5.

may be present in many gracious counsels, checks, incitements, impulsions, and yet have little thanks for his precious mercies, except they be observed. If a Prince come in favour to visit thee, and stand knocking, and be not known, thou canst not acknowledge that high favour with thankfulness; And though Christ stand at the doore and knock, that thou mayst open *that he may come in and sup with thee, and thou with him*, if thou know not this day of salvation, and this season of grace, it cannot affect thee. What a sinne is this? God is with thee by secret workings of his Spirit, he is with thee in thy way, and in the meanes of grace, and thou observeest not? But it is with thee as with *Jacob* in another case, who sleeping, knew not what had befallne him, but when hee awaked, then hee said, *God was in this place, and I knew it not, Gen. 28. 16.*

2.  
Though  
wee enjoy  
not God,  
we shall be  
secure.

ὁ θεὸς οὐκ ἔστιν  
λατρεῖται ὡς  
λατρεῖται ὁ  
κύριος, καὶ  
ἐν  
ἁρ. Rhet.  
l. i. c. 5.

2. Except you know how it fares with you, if God be departed, you will *lie still and not enquire after him*. Hee that is sick, and knoweth it not, seekes not for cure. *The whole, that is, such as*  
thinke

thinke they are well, *need not the Physician, but the sick*: such as feeble their sicknesse and paine, *Matth. 9. 12.* They that are rich in their owne opinion, seek not for supply, but say, *They want nothing, Apoc. 3. 17.* He will neither beg nor worke for bread that is full. He that thinkes all is well, and *seemes to be something, when he is nothing, Gal. 6. 3.* is at rest, as one that needs not. It is said, that the *Pharises need norepentance, Luk. 15. 7.* that is, they know no need, because they see not their sinne. No man seekes that he thinkes he hath, therefore looke well to thy selfe, lest thou be deceived: A man may goe on with an opinion of a good estate, and be mistaken. *As the hungry man dreameth, and behold he eateth, but when he awaketh his soule is empty: and as the thirsty man dreameth, and behold he drinketh, but when he awaketh, behold he is faint, Esay 29. 8.* so you may be in a beggerly condition, while you conceit you are rich. Except you search your selves, and till you awake out of your dreame and behold your misery, you will not seeke

E

for

## Chap. 5.

3  
Not to  
seeke to  
know this  
is to con-  
temne  
God.

p Indiciū  
amoris est  
non delecta-  
tio illa quæ  
pulchri præ-  
senti percipi-  
tus, sed  
morsus &  
dolor qui eo  
avulsos senti-  
tur. Plur.  
de profect.  
Virt.

for remedy. What brings the beast to the river, but thirst and heat? That man will not seeke for the Well of life, that feels no want. Necessity is the mother of industrie, and indigence breeds diligence.

3. *It is a contempt of God not to observe what interest you have in him, and what communion with him.* If a friend, much more if a King come to thy house, and thou take no notice of his coming in or going out, will he not take it ill, and count it a great neglect of him? Is it not a signe his company is not valued, whose presence is not accepted, and whose absence is not regarded? Things that thou prizest thou keepest with care, possessest with joy, and losest with grief. A small matter may be lost, and not missed; but if a jewel be lost, it is soon missed.

Consider, if an husband had occasion of departure for a season, and the wife should not be loath to part with him, nor grieved to want him; would not all say she loves him not? When you make a feast, you sit not downe



Chap. 6.

the chiefe guest come, and when hee comes, you meet him with all fit respect and kind entertainment: If then you sit downe to make merry with the creatures when God is not come in to sup with you, *Apo. 3. 20.* or when you entertaine your pleasures, and delights, and profits, and other worldly contentments, and give but slender heed and respect to God, so that his presence or absence is not much to you, it is a signe he is not your chiefe, but you despise him: therefore be carefull to observe diligently how God is with you, that you may not lose him, and not see it; for this is to contemne him. Adde this, that Gods withholding himselfe is a signe of his displeasure, and it is a great provocation to slight it.

olus fli I  
-obitao  
to nonit  
ni, 2000  
dew doidw  
-ob. at 010  
llw. 1000  
9. Subtra-  
tio gratie  
est maxima  
pena. Altif.  
in sent. l. 2.  
tract. 30.  
q. 2.

CHAP. VI.

Rules to judge when one is Deserted. The first is the consideration of his graces. First, their activity is abated.

Since men may be Deserted, and not know it, and since it so much con-

## Chap. 6.

cernes all to know how it fares with them in this case, I will propound some rules for their helpe in judgement of themselves in this point.

These rules are three considerations, or the view of three things.

- 1 Their *graces*.
- 2 *Corruptions*.
- 3 *Meanes of grace*.

First rule ;  
Conside-  
ration of  
graces, in  
which whe  
one is de-  
serted, will  
be decay in  
respect of

**First rule.** Consider your *graces* which you have received ; for when there is a variation of divine influence, there will be a change in the new man: as you may reade in the very face and countenance of the earth, what her receipts are from the heavens; whether the heat and rain be liberally or sparingly afforded : so when the Sunne of righteousness shuneth in himselfe, it will soone appeare in the change of your spirits.

In times of desertion there will be a change in your spirits in respect of

- 1 *Activity*.
- 2 *Light and sight*.
- 3 *Affection*.

1 Activity,  
which ap-  
peareth by  
1. Unfrut-  
fulness.

That decay of spirituall *activity* appeareth and sheweth it self in 2. things.

{ 1 Unfruitfulness in good.

{ 2 Indisposednesse to good.

I. There is *lesse done*, there are fewer fruits: you are not so *frequent*, and so *abundant*: duties are curted, and clipped; God hath not his services in that *number* and *measure* as before: you doe not so much good by counsels, perswasions, reprehensions, and such other offices of Christian love, but are become more uselesse and fruitlesse.

In this abatement of action, there are *three things* considerable.

1. It is *voluntary*: There is an abatement sometimes (for a season) out of necessity, as in case of bodily infirmity, or other inevitable occasions; but this is not sinfull, where the affection and desire to duties is not quenched, but held up in strength; But when men do *voluntarily* lay downe their strength of holy endeavours in the wayes of God, and move more slowly and negligently, either *much omitting*, or *slightly performing* the duties of godlinesse, it is a signe that it is not with them as it hath beene, *Apoc. 2. 4, 5.*

E 3

2. It

Lesse  
done.

## Chap. 2

2  
Especially  
in internal  
and most  
vitall acti-  
ons.

3  
In perso-  
nall and  
secret du-  
ties.

2. It is an abatement especially of such acts of grace, as are internal, and most proper to a godly man, as mourning for sinne, *rejoycing in God, selfe judging, heavenly improvement of the promises, and providence of God, desire of Christs appearing, &c.* There may possibly be an holding up of duties external, as hearing, prayer, &c. but if these inward actions and motions of the new man cease, it is a certaine argument that a man is upon the losing hand. External duties may be upheld by the power of conscience, and other causes, but these inward acts cannot spring but from an inward root. Here Grace is the womb, and grace assistant is the midwife, the one gives disposition, the other action; so that when a man is lesse in thost, he hath lesse of God blessing. In the abatement of external acts; there will be lesse done in personal and secret duties, than in more publick duties which are with and before others: pride and other civill respects may enkindle a false fire in a frozen heart; the breath of applause may fill the

the sails, & move the ship, which otherwise would lie still, or move another way : A *Pharisaicall* spirit will be much quickned with praise and glory, and a *servile* spirit will be much provoked by feares; men are content to doe more then they would sometimes through *hope* of the favour of men, sometimes through *feare* of disfavour. But such are moved not by the spirit that is *from above*, but by the spirit that is in *the world* : therefore judge your selves by secret acts, follow your selves into your closets and retiring places, and observe your diligence, endeavour, and spirit in your hidden wayes, and secret duties, for what you are in them, that you are indeed : as then you may best take your height, when you remove all advantages, for if you stand upon any thing, you will seeme higher then you are ; so you may best see the temper of your spirits, when all externall enforcements are absent ; when you are your selves, without the ingrediencies of respects to men, to interminglc with your spirits.



## Chap. 6.

2  
By indif-  
posednes.

1  
Lesse wil-  
lingnesse.  
1 Nil nisi  
iustus agit.  
Ovid.

As there will be lesse done in a time of desertion, *and an abatement of fruitfulnessse*, so you may discern an *indisposednesse*, and unmeetnesse to duties.

1 Lesse *willingnesse* ; you may doe good, but it is rather as a *task* 1, than a *delight*, and you are not carried to it so much out of *liking and contentment*, as by a *compulsory judgement*, which layeth a necessity on you, that you doe it as a *debt and due*, which the law exacts upon paine of imprisonment, but not as a *free-will offering*, and Eucharisticall sacrifice. When the heart is filled with God, its delight is with him, and he yeelds obedience in love, and counts his worke wages: an evill heart is hardly drawne to good, it quarrels with the rule, and is loath to be bound. *David*, when he was in distemper, and left in the rage of his corruption, was not willing to be limited by the law of God ; but when he was himselfe, then *he loved it*, Psal. 119. 129. Gold and silver was *not so precious*, *he chose it*, v. 137. he took it as his portion, *vers. 57. I said, oh Lord, this is my portion, I will keep thy words* 1. When

1 Calvin.  
in loc.

When a man enjoyeth God, his walking with God, is his life ; he is much affected with converse with him, partly through love and sutablenesse to God, in respect of which, he is the Centre to which he tends, and in which he rests, partly through respect to the recompence which he hath in hope, and partly for the sense of sweetnesse which he hath in his converse, God meeting his servants with satisfying comforts, sweet embracements, and blessed communications, and beames of mercy and loving kindnesse, so that they say in their hearts with *David*, *It is good for me to draw neare to God*, Psal. 37. 28.

Yea, love mightily commandeth and enclineth the hearts to duties ; but when a man is in greater distance from God, then the pleasant wayes of holinesse, which were to the soule as a delightfull *Paradise*, are become as the way of a desert, a way of thornes and briars, a wearisome and unpleasing path.

2 That *zeale & fervencie* which you had, will be much *weakened*: when God is

Lesse zeal  
and fervency.

## Chap. 7.

is with a man by *powerfull* and *plentifull* supplies of the spirit, he musters up all the powers of his soule, and calls in all his abilities to wait on God, and to doe him service. So *David*, *Praise the Lord, O my soule, and all that is within me blesse his holy name*, Psal. 103. 1. Observe with what contention and strength you were wont to doe what you did; for if now you put lesse to it, and goe on in a way of spirituall lazinesse and sloth, it's sure there is a diminution of heavenly influence: this seemeth to be the case of the Church in the greatest part of it, which caused the Prophet to complaine, *There is none that calleth upon thy name, or stirreth up himselfe to take hold of thee*, Esay 64. 7.

## CHAP. VII.

*When a man is deserted, his light is darkened.*

The second change in one deserted, is in his light.

**T**HE second change which you may discern in your selves, is in your *light and sight*: the eye of the soule, that gate of spirituall life and death, suffers, and

and this being weakned, a man is like *Sampson*, when his eyes were put out, brought into great misery & bondage.

*non amittitur, & post per carnis desideria huius mundi laboribus animus subjugatur. Testatur Sampson &c. Greg. l. 7. mor. c. 13. apud Alvar. de auxil. grat. disput. 46. num. 2.*

Chap. 7.

*et Plerumq;  
oculus con-  
templat o-*

A four-fold evill when God hides himselfe.   
 1 Obscurity.   
 2 Inefficacie.   
 3 Vacuity.   
 4 Incredulity.

I *Obscurity*. God shines not into the soule with such abundant light as before, but withdrawes himselfe from the intellectuall part, and this causeth a withering and dying in the whole man: for as our light is, so is our life, *Psalm. 119. 144.* Here is the root of the maine difference betwixt Christians true and false, strong and weak, one seeth things as another seeth not: A wicked man that is learned, though he seeme to have light, yet is in darknesse; for his light is not the same light, with the light of the Saints; and the Saints, though they see by a true light, yet because it is weaker in some than others, therefore there is such difference

*i*  
Obscurity.

*u Illumina-  
tio intermis-  
titur, inten-  
ditur, re-  
mittitur, &  
quis qui spi-  
ritum Chri-  
sti sensit, ne-  
garit ali-  
quando con-  
tingere, ut in  
majori, ali-  
quando in  
minori luce  
versetur.  
Camer.  
amic. col-  
lit. p. 55.*

## Chap. 7.

2 Viſ. Gu-  
lielm. Pa-  
riſ. de re-  
tribut.  
Sanct.  
Twofold  
light.

in themſelves, and in their lives : yea, in the ſame man there is great difference, according as his light varieth \*. It's light makes men to be what they are. This *light* in the Saints is *two fold* ; as the Moon hath a light in *herſelfe*, and a light *from the Sunne* ; ſo the godly have a light fixed and ſet up in them by the ſpirit, as dwelling in them ; and a light which floweth from the Spirit of light, as from an externall cauſe, as he pleaſeth, and when he pleaſeth to conferre it : and as the Moone is very obſcure, if the ſtreames of the Suns light be cut off from her ; ſo their habituall light is dimme and dusky, if the communicated light from heaven ceaſe. The godly, as they are made light, and are taught of God by receiving opened underſtandings, ſo are ſtill in learning, the Spirit revealing more and more the myſteries of godlineſſe.

The ſpirit  
enlightens

By the way I will in a few words expaine a little this enlightning work of the Spirit.

There



There are foure things in it.

- 1 *Removing impediments from the eye.*
- 2 *Manifestation of the object.*
- 3 *An application of the eye to the object,*
- 4 *Holding it to the object.*

1 *Removing of impediments of sight.*

There may be *light without* in the aire, yet a house may be *darke within*, because the light may be kept out by shuts : And the Sunne may shine brightly, and make all things clearly conspicuous, yet the eye, through the impediment of some humour, or filme oppressing it, may see but darkly; if either *externall* light be dammed or cut off in the *medium*, or *internall* light be hindered in the *organ*, there can be no cleare sight : now as he that draweth aside the shuts from before the windowes, is said to make the house light, and he that removeth the humour or filme from the eye, to give sight ; so it is in this case which we have in hand : When the Saints are first translated out of the state and kingdome of darknesse, into a state of light, *They receive a minde to know God,* 1 Joh. 5.20.

and

I  
By removing impediments of sight.

## Chap. 7

Manifestation of the object.

a Revelatio est vel ex parte potentie, per infusionem luminis; vel ex parte objecti, & hæc est, externa per verbum.

2 Interna per spiritum immediate agentem in intellectum, eique intellectualiter loquentis.

Baron. 3. pelog. con. Turneb. tract. 9. punct. 6. §. 6.

and they that were blinde receive a seeing eye. But many filmes of lusts, and mists of sinfull distempers, are wont to darken their light, therefore God is graciously pleased to helpe their infirmities, and by his power to cure their distempers, as by a precious eye-salve.

Apoc. 3. 18.

2 Manifestation of the object: shewing himselfe unto the soule. For as the best eye cannot see except things shew forth themselves; so except he present himselfe, and Jesus Christ, and the things of his kingdome, we cannot know them.

There are three wayes or media of spirituall sight;

{ The creatures,  
Word,  
Sacraments.

Now doth not experience shew, that you see more of God in these at one time, then at another? and one maine cause of this difference and inequality in apprehending God, is the different manifestation of himselfe. The same sermon is as a cleare vision unto one,

unto

unto another as a *riddle*, God shining to one in his ordinance, and not unto another : unto some *The Gospel is hid*, and the light of it doth not shine unto them, 2 Cor. 4. 3, 4. but unto others in the preaching of the same Gospel, God that commands light to shine out of darknesse, shines in their hearts, to give the light of the knowledge of the glory of God, in the face of Iesus Christ, vers. 6. yea, and as he manifests himselfe by an *habitual* light, so by an *actual*, by which his people see all things more clearly at one time than at another ; it's sometimes *day* with them, and sometimes *nights*.

3 In this enlightning, there is an *application of the eye to the object*. The spirit, as in other parts of the new man, so in this, gives both *habitual* principles, and inward dispositions, and also draweth those dispositions into *act* ; both a *seeing eye*, and the *seeing of the eye* ; both the *power* and the *act*, are from the spirit. As in the body the eye hath a *fitnesse* in it selfe to see, but yet the *faculty* or *power*, and the *act* of seeing

3  
Applicati-  
on of the  
eye to it.

Chap. 7.

seeing is from the *soule*, for the soule actuates every part : all our conceptions and apprehensions of spirituall things, are formally the acts of the renewed minde, but *originally* they are from the spirit, which stirs up and strengthens the minde to worke, and directs it in working.

<sup>4</sup>  
Holding  
the eye up-  
on it.

4 *Holding the eye to the object* : that it may not slip and wander from it ; naturally our thoughts are very vaine and scattered, and never more unsettled, then when they are pitched on that which is good : and this giddinesse and instablenesse of our mindes, is a great impediment to our full comprehension and understanding of spirituall things, as I shall have occasion more to declare anon. Now the spirit comes with assistance to the tottering and straying spirit of his people, and holds their eye, and stayeth their thoughts upon their objects, that the soule may drinke down knowledge more fully ; *transient* views let in but *little light*.

Thus you see what this influence of the spirit is upon the minde of the  
godly,

godly, and by this you may better conceive, how darknesse & dimnesse befalls the Saints in the time of *desertion*: there must needs be an abatement of brightnesse of understanding, wherethe mind is left clogged with fogs and mists of lusts; lusts doe darken the minde, as mud doth the water, and as dust doth the aire; and as glasse, the fouler it is the lesse light it hath in it: *Blessed are the pure in heart, for they shall see God*; not onely hereafter, but here in the world, *Matth. 5. 8. The secret of God is with them that feare him, Psal. 25. 14. Prov. 3. 32. A good understanding have all they that doe his commandments, Psal. 111. 10.* But when the heart is infected with pernicious lusts, they corrupt the minde, seducing, deceiving, and diverting also from all serious study of, and enquiry into things spirituall.

In like manner, when God doth not present himselfe, and things spirituall, how can it be, but a man should be in much darknesse: nothing can reveale God but himselfe; as the Sunne is not scene but by her owne light; and when



## Chap. 7.

God hideth himselfe, all things are hid; he seeth lesse in sinne, in grace, in Christ, in the Gospel, in all things, than he seeth lesse of God; as when the Sunne is clouded, all things are proportionably clouded and obscured.

28. Againe, if God actuate not, and stirre not up the minde to enquire after him, and to behold him, it will be but as the eye of the body in the time of sleepe, which seeth nothing till it be awakened.

And lastly, except God fasten and fix the minde upon himselfe, and other spirituall objects, it will be wandering, and he that goeth from the Sunne, goeth into darknesse. This is the first of those evils forenamed, which befalls the minde in a time of desertion, it is darkened, though it have light still, yet not so much, though it see as much as it did *extensively*, yet not *intensively*, as a weake eye may see as many things as a better eye, yet it seeth not so fully and clearely; you may know all things that you have knowne, but yet not in that cleare and spirituall manner; you note, that habituall light is not impa-

Chap. 8.

red, but those beames of light which God is wont to cast into the soule, are lessened. And when it is thus with you, that you have declined in your acquaintance with God, and in your apprehension of the sinfulness of sinne, the beauty of holinesse, the excellency of Christ, the preciousnesse of the covenant, you have cause to sit downe and weepe, for you have not so much of God in you as you have had.

CHAP. VIII.

*The light and notions of a deserted man have not their former efficacie, to affect, impell, repell, and humble the heart.*

**T**He second evill that befalls the minde, is inefficacie. The understanding by its light, should be as the compasse in the ship, to guide and order men; and as the sailes and wings, to set all in Motion; and as the anchor, to hold up in all stresses; but when God leaves a man to himselfe, how weake is this light, and unable to discharge its

F 2 office?

The second evill that befalls the minde, is inefficacie.

Prov. 10.  
27. vide  
Drus. qu.  
Hebr. l. i.  
q. 11.

## Chap. 8.

I  
Not affected.

Not impelling to good.

office: it hath not those effectuell operations that it had upon the soule.

1 A man is not so affected with the things that he knoweth, as in former dayes; time was when the apprehension of Gods love did worke mightily, melting to repentance, quickning to obedience, encouraging to confidence, filling the heart with gladnesse and glorying, and the mouth with praises and songs of rejoycing; but now the thoughts of divine love doe not so raise the heart; So time was, when the sight of sinne was a wound to the soule, casting shame into the face, and causing griefe in the heart; but now you can behold your finnes, and cannot say as in the dayes of old, *Mine eye hath wounded my heart*, Lament. 3. 51. The weaknesse and inefficacie of knowledge is a signe you are in an ill case.

2 A man is not so impelled to duty where God is present with much assistance, and abundant influences of his spirit, there he rules and holds his subjects in a strict obedience; the scepter by which he ruleth, is the Word, but

not the word as it is written with Inke,  
and lieth in the letter, but as it is ingra-  
ven in the heart, and as it is in the  
throne, seated in the understanding, yea,  
and as it is swayed by that invisible hand  
which *worketh mightily in those that*  
*believe, Ephes. 1. 19.* When God holds  
backe the working of this power, spi-  
rituall truths lie bound hand and foot,  
and put not forth themselves in their  
former regall power, which they did  
exercise as Gods Vicegerents and Vice-  
royes to command and govern, but  
the heart enjoys a wofull liberty and  
colleration, in a barren and unfruitfull  
conversation, & the Majesty and mercy  
of the great and gracious God, doth  
not *restrain* as it doth in those who  
enjoy Gods *power*. But as if the  
heart had none to feare, and nothing  
to hope for, none to iudge it. It is  
dull, carelesse, and heedlesse, in for-  
getfullnes, the *guide* which is Gods  
statute booke, and the monitor in a  
man, was often suggesting counsels and  
persuasions, crying as that voice,  
*Isa. 30. 21. This is the way, walke in it*  
when

*b. ouis ex  
nua, sig-  
nificantius  
for san con-  
stritos re-  
net nos, ut  
luc. 19. 43.  
ouis exot or  
mai to dw.  
Hen. Steph*





Chap. 8.

those, *Rom. 1. 26* because they imprisoned the truth which would have ruled in them; therefore God gave them up to a reprobate minde.

So in the godly there is a renewed conscience, an understanding enlightened with saving light; which while God by continuall pulsations and motions keeps waking, becomes a strong banke to preserve the soule from the overflowing rage of sinne; but when God ceaseth to worke in it, then the heart is left like a ship in a storme, when her cables breake or faile. *David* in his grievous soile which he suffered, knew that adultery was a sinne, yet God not adding his influence to this light, it became too weak to raise up resolutions sufficient, and to bring up that monster in his soule; *2 Sam. 11*. And *Asa* had light enough to convince him; what a sinne it was to rob Gods treasury, to make a present to send to the King of Syria, that he might curry favour with him; yet he adventures upon this sacrifice; his knowledge could not hold his hands from doing

c. Et 187  
a. D. 1. 1. 1. 1.  
i. mentem  
sine iudicio,  
Beza: at  
hoc minus  
malum est,  
et sepe na-  
turalis, mens  
ergo reproba  
est iudici-  
um perversum,  
distor-  
tum, pra-  
vum, quo  
infanda ju-  
diabant  
licita. Cor.  
a Lapid.  
Est. Parx-  
us. &c.  
Vid. Ca-  
mer. de-  
fens. finem  
versus.

## Chap. 8.

Not hum-  
bling  
d. *curopala-*  
*tes. vid.*  
Seld. ho-  
noris tit.

evill, no not from imprisoning the pro-  
phet, who did his duty, 2. *Chron.* 26.  
so that if you be lesse restrained by your  
knowledge, it is a signe that the power  
of God is not so much put forth in you  
as heretofore.

4 A man is not *so humbled*: the pra-  
cticall understanding being renewed, is  
the Count Palatine, next to God in  
the palace of the soule; the power of  
judgement is in its hands; it hath  
power to send out writs to summon  
men to its barre, and to examine causes,  
and to passe sentence; and when God  
is with it, it will afflict and chastise the  
soule for sinne; So it is said, that *Da-*  
*vids heart smote him*, 2. *Sam.* 24. but  
when conscience groweth carelesse, and  
men judge not themselves, when they  
condemne not, and afflict not them-  
selves for sinne, but the sword lieth still  
in the scabbard, and execution is not  
done, but crimes are winked at; the  
offender is justified or spared; it is a  
signe of a sleepe fallen upon them, and  
that God hath withdrawne himselfe;  
or if you be judged by the light, yet  
are

are not humble, if you can shift and ward off the blows of conscience, so that it cannot wound you ; the efficacy of it is weakened, and God is departed. *David* was in this case, his conscience was too dallying and indulgent, it did not arrest him, nor seize upon him with her wonted Majestie, because God suffered him to lie for a time, as he permitted him to fall ; but when the Spirit came in the ministry of *Nathan*, then conscience was armed with a stronger power, and laid hands on him, bound him in chains, and laid him up in prison ; and now *David* humbleth himselfe, confesseth his sinne, weeps, and sighs, and mourns night and day, and could have no quiet till he had his pardon, and was reconciled to his God,

Psalm 32

# When

## Chap. 9.

## C H A P. I X.

When a man is deserted, the minde is more vaine, and abated.

frequency  
in complacencie } in holy thoughts.  
consistencie }

Third e-  
vill in the  
minde, va-  
cuity and  
emptinesse

e Pedibus  
duntaxat  
terram tan-  
gentibus,  
i. Iuxta rās  
año eñda-  
reißer Sw-  
eicus. Chr.  
hom. 3. de  
incompr.  
Deinat.  
f De Ignaz-  
tio fabula-  
tur, nomen  
Jesu cordi  
ejus inscul-  
tum invoc-  
ari.

THE third evill that befalls the minde is vacuity and emptinesse; when God withdrawes himselfe, it becomes like an empty house without inhabitant, when the cloud of divine presence fills his tabernacle, and the soule receives oracles from his mouth, then a man hath sweet converse with him, and walks with him as a man with his friend, as it is said of Noah, Gen. 6. 9. and Enoch, Gen. 5. 24. God is his centre, and he is much in pursuit of him. My soule thirsteth after thee, and I will remember thee upon my bed, and meditate on thee in the night watches; my soul followeth hard after thee, Psal. 63. he was much in the thoughts of God; God was with him<sup>e</sup>, and he with God; when he went to sleepe, yea,

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yea, when he awakened, his heart was towards him, *When I awake, I am still with thee*, Psal. 139. 18. yea, *I am continually with thee*; and what was the cause of it? *Thine hand upholdeth me*, Psal. 73. 23. an awakened heart hath God ever in sight, *I have set the Lord always before me*, Psal. 16. 8.

As water striveth to ascend as high as the head-spring from whence it cometh; so a heavenly Christian, as he springs from above, is ever streaming thither; but there are times when the mind becomes vaine, and very empty of God, and full of vanity; either being like a watch that stands still, or like a Conduit-cock that runs at waste; either sleeping, and not acting, or pouring out, and spending it selfe upon things that profit not.

In this state, the soule hath lost much of a threefold excellency which it had.

- 1 Complacency
  - 2 Consistency
  - 3 Consistency
- In holy thoughts.

First, *Complacencie*: time was, when the



## Chap. 9.

I  
Lesse com-  
placencie  
in thoughts  
of God.

*Iuvat im-  
mensa spa-  
tiantem vi-  
vere celo.*

the thoughts of Gods glory and mercy, and works, and word, and of Christ, and other spirituall things, were as honey, feeding and delighting the soule; meditations were great refreshments and recreations; they were wont to fill the heart with sweet content and comfort, adding much to all spirituall life, both of grace and peace; How precious are thy thoughts to me: *Psal. 139. 17.* David reckoned his recourse to, and converse with God, among his chiefe treasures: And indeed, what is better to man in a right temper, then from the Nebo of a spirituall meditation, to behold Canaan; and by heavenly mindednesse, to walke with Christ, and Angels, and Saints in heaven, to have that in a kinde of presence by this prospective, which is yet so distant? This I say peradventure was your happinesse, but now you are changed, and fallen from this glory, your soules creepe on the dust, and savour not the sweetnesse of the things above; they hunger not so much after that bread of eternall life, but feed upon vanities

nities and worldly things; you are not so delighted in slipping out of the world, and retyring your selves that you might be with God, nay haply, it is become a burthen \* to fix your thoughts on that which was your food and life before, your minde is become heavy, the earth hath got into your hearts, and weighed them downe, so that you finde it hard and tedious to pully and winde them up to such spirituall and settled meditations, in which formerly you have had delight: if it bee thus, it is a signe that God hath much withdrawne himselfe from you.

2. *Frequency*, it may be it hath been the dayly course of thy soul to visit heaven, soaring on the wings of an heavenly minde, and taking her flight to God and Christ, as the *Eagles that flie to the dead body*, Mt. 24. 18. thou wast wont to finde in every place a passage to thy God, and wert often improving that quicknesse of thy minde which is able to step from the deepest dungeon to the highest heavens in a moment. The mind is so quick of foote, that it is swifter  
than

*c Nulla res tam facilis est quin difficilis sit si innotuit facias. Sen. ep. 12.*

<sup>2</sup>  
Lesse frequency.

## Chap. 9.

than the Sun, and can move further in a moment than the Sun doth in a day, and thou wert wont to send this winged messenger, and it returned unto thee like *Noahs Dove* with Olive branches of peace and comfort in its mouth. Indeed a Christian drives two trades in the world, one is seene, the other is secret, and in this he is busie when hee seemes to be vacant, and is least alone, when most alone; when he is mured up within his Chamber, or walking in a solitary way, he is conversing with such companions, as the world is not acquainted with, he is speaking with God, and hearing God speaking to him words of wisdome, making him wiser than the Auncient, words of reproofe piercing like a sword, yet not to hurt, but heale, and words of comfort stronger than death, and sweeter than life; yea when he seemes to be in the deepes of affliction, he is mounted above all sorrowes, and his soule is above the clouds; when he seemes to be affrighted with terrors, he is drinking in the waters of life, *In the multitude of my thoughts within me*

thy

*thy comforts delight my soul.* Psa. 94. 19.  
Consider this, hast thou been thus filled  
with God, so conversant in heavenly  
thoughts, that thou wast never long  
from heaven, but often looking up to the  
God of thy life? and how is it now with  
thee? art thou become a stranger to  
these wayes in which God and thy soul  
had formerly so many blessed meet-  
ings? art thou growne mindlesse and  
forgetfull of him? it may bee drawing  
neare in some heartlesse approach to  
him in the morning, but then living  
without him throughout the day: many  
guests come in, but God is shut out;  
there is roome for profits, for pleasures,  
yea for sinfull thoughts and evill sugges-  
tions, but none for God; if it be thus,  
thy case is more miserable, and thou art  
Deserted: for if God were so present by  
his Spirit as he was, *He would be thy re-  
membrancer, and bring such things still to  
thy minde as before.* Joh. 14. 26. hee  
would bee jogging and provoking to  
heavenly mindednesse.

3 *Consistency*, when our delights are not  
with God, as the remembrance of him  
is

3  
Lesse con-  
sistency.

Cap. 10. is not so pleasing, so not so frequent, and not so consistent, I say there will not be that stablenesse of an heavenly minde, that hath beene; thoughts now are but passant and fleeting, not fixed and abiding, yea though conscience spurre the dull minde to this heavenly worke, yet like an unwilling servant, it stayeth not at it, but is soone gone.

## CHAP. X.

*Great incredulitie in a Deserted soule, with the Causes of it.*

Fourth evill in the minde, incredulitie.

**T**He fourth evill that befalls the mind in time of desertion is *incredulity*, when God withdrawes himselfe, the wofull fruits of unbeliefe spring up, doubtings, disputes, objections, strange reasonings about spirituall truths, in so much that the soul is greatly perplexed and snared in the diversity, crosnesse, subtilty, ambiguity of her owne reasonings; now it questioneth the authority and verity of the Scriptures; doubting whether it be the word of God or no, or whether it be not the invention



of men; yea, it is full of suspicions and doubts of divine providence, whether all things be ordered by an hand of infinite power and wisdom; yea, the foundation and first stone is often shaken in such a time, the soule calling this in question, Whether there be a God or no, who is able to reckon the strange thoughts and reasonings of the soule, when it walks in darknesse? And who can utter the dreadfull effects of such an evill? What mazes of confusion, what floods of feares, what thickets and labyrinths of sore perplexities is a man led into by this unbelieve? yea, what deadnesse and barrennesse beake in upon him? how exposed to violent assaults of Satan, having not the use of the shield of faith? This unbelieve and Atheisme is a rocke which the Saints (the most part of them) doe strike upon at one time or other; but tis a dreadfull evill, like a torrent, it beares downe in a great measure, the tops and pillars of Christian hope, by, patience, obedience; yea, it is of that destroying nature, where it comes

G

with

## Chap. 10.

with strength, as it doth in many of the Saints, that it annihilates, in a manner, all spirituall things in their eyes, so that they cannot see God, Christ, promise, heaven, or any thing ; or if they see them, it is with so much obscurity and uncertainty, that the light which these things were wont to yeeld is much impaired. And as it is pernicious, so it's hard to cure ; a man would never, without the conduct of a divine hand, finde the way to get out of these perplexities. Unbelieve hath a great strength in all, and were it not checked it would more appeare.

Cause of  
unbelieve  
preyailing  
in deser-  
tion.

I  
Inevidence  
of the ob-  
ject of  
faith.

*Quest.* What is the cause that unbelieve doth so quickly and strongly, upon Gods withdrawing of himselfe, put forth it selfe in the godly ?

*Ans.* First, the *inevidence of the object of faith*: it is evidence in any thing that settles and swayes judgement ; and when things lie hid in darknesse, and carry no convincing and satisfying evidence of reason, the minde will not receive them with a full assent ; yea, proportions her credit which she gives

to the strength of reason, which she discernes for it; so that in some things she fully embraceth them, and hath an acquiescencie and rest in her assent, being fully answered in point of reason; in other things she goeth not further then to an opinion, which is an imperfect assent, founded on arguments only probable; in other things she goeth not so farre, but stands doubting, and in suspense, being equally charged with reason both wayes; having arguments why she should beleeve this or that, and arguments why she should not; by which encounter of contrary reasonings, she is like the river, which by the meeting of two contrary streames, becomes a still water; or like the scales in the ballance, which having equall weights in them, stand in equipoyse.

This we finde in men in matters of religion and godlinesse, that all beleeve not alike, because there is not the like evidence of spirituall truths to all; some beleeve fully, others beleeve, but not with a settled assent; others doubt; the former are like the scales, whereby the

## Chap. 10

weight in one prevailing, there is a settling; the second, like the scales wavering, and turning sometimes this way, and sometimes that way; the third, like the scales standing, but still it is the evidence in the object, which begets faith, yea, commands it.

Now the *inevidence* of the object of faith, by which unbelieve stands fast, is in respect of

1. *The object it selfe.*

2. *Subject of faith.*

I  
Object  
hidden.

1. *The object is in it selfe*, sometimes *hidden* and strange to reason, and therefore hard to be believed: Such things are all those supernaturall truths, as the Unity in Trinity, and Trinity in Unity, the resurrection of the body, the incarnation of the Sonne of God, redemption by the satisfaction of Christ, justification by faith, &c. These truths, and the like, are above reason, such the minde of it selfe cannot believe; what though they be revealed and are so made conspicuous, in a sort by the word, yet (if there be nothing but the testimony and authority of the

word

word) except the power of the spirit  
set in, there will be no faith.

2. The *inevidence* is sometimes in  
respect of *the subject*, and that is, when  
things are clearly brought to the un-  
derstanding, but through it's weaknesse  
it is not able to see the reason of them;  
the object is cleare, but the minde is  
darke, as though the Sunne shine, and  
make all things evident in themselves;  
yet if the eye be blinde, it seeth not;  
things are hid, but this vaile is not on  
the things, but on the eye; or suppose  
a man come with a faire and full testi-  
moniall of his worth, yet if he to  
whom it is brought cannot read it, he  
will not beleeeve him, or accept him:  
Now God hath revealed himselfe by  
the creation, *Rom. 1. 19, 20.* all the crea-  
tures are as so many witnesses to reason  
it selfe, that there is a God which made  
all; but reason is deafe, and heares not  
*That sound that is gone through the*  
*world,* *Psal. 19.* or heares it so weakly,  
that it cannot settle and quiet it selfe in  
this truth, that God is, and that he made  
the worlds, so that our faith even in



Chap. 10.

these things, is not onely from the light of nature, but also and especially from the light of the spirit ; and according as this light is afforded more or lesse, so doth our faith vary in it's operation, by the weaknesse and blindnesse that remaines upon the understanding, though it be renewed, the minde is disabled to answer these various and snarling objections, which are conceived in this fruitfull wombe: how many reasonings and strange disputes, doth the carnall minde, when it is left to it selfe, forge against the truth, which doe so cloud and puzzle the soule, that it is often strangely foyled? As those Gentiles being left of God, *became waine in their imaginations*, Rom. 1. 21. So the Saints themselves, when God shotteth in the light of his spirit, are full of dangerous reasonings & entangling thoughts; the Psalmist beholding the manner of Gods dealing with the wicked, and with the godly, that they prospered, and these were afflicted ; from hence argues so strangely, that he had almost beene foiled, but that God did guide him with his

his counsels, and upheld him by his right hand. *Psal. 73.*

So *Moses*, though God had told him what he would doe for the provision of his people, consulting with reason, had this answer from it, *Can God prepare a table in the wilderness,* Num. 11. I need not insist upon instances of this nature; the minde is very active and quick in working, and is able to lose it selfe in doubts and perplexing reasonings, but it is not so able without divine assistance to untie her knots, and to free her selfe.

2 Cause is *Satan*, whose worke it is to molest the Saints; he is full of all knowledge, so that he knowes how to weave the most subtilenets to toyle the soule; and he hath a way into a man by the phantasie, where he is able both to keepe the thoughts working upon some strong imagination, and ensnaring reasoning, and to suggest new: hence it comes about, that a man is so mightily and uncessantly pursued with doubts and strong workings of unbelieve, that there is scarce an article of his faith so

2  
Satan  
working.

## Chap. I

rooted in him, but by these blustering and tempestuous winds, it is at one time or other much shaken. These then are the causes of the new and strong working of incredulity & Atheisme, which as it seemed by former force and power of supernaturall light to have beene buried, doth in a time of desertion rise up againe, to the great affrightment and disturbance of the heart.

## CHAP. XI.

*Of the change and alteration of affections in case of desertion, where is spoken of love, hope, hatred, &c. with their sad abatements.*

Third  
change in  
one deser-  
ted, is in  
his affecti-  
ons.

**T**HE third change which a man deserted may finde in himselfe, in respect of his graces, *is in the affections*; these are the pulses of the soule, by which judgement may be made of the state and temper of the soule; the affections are but severall acts and motions of the will, according to the quality, distance, and absence of objects presented to it. And the will is the principall

principall subject of holinesse ; herein the graces are most scituated and planted ; this is the throne wherein they reigne and rule, so that the affections do much discover the state of a man ; grace hath its birth in the understanding, but her seat, in respect of the greater part, in the will ; it is feminally in the minde, actually and formally in the will especially ; therefore as I said, the will is much to be observed in its tempers and inclinations, and motions, which are the affections of the soule, as we call them.

Now these affections I referre, that I may instance in particulars, to two heads, according to the principall objects of them, which are

- { 1 *God, and things spirituall.*
- { 2 *Sinne, and things carnall.*

As the heavens are moved upon her two poles, so the affections are conversant about these two objects. First of the *affections which looke upward*, and have God and Christ, and heavenly things, for their object : These affections are all comprised in *loves*, as among

g Aquin.  
1.2. q. 28.  
a. 6.

## Chap. 11

among the *disliking affections*, hatred doth virtually contain the rest, as griefe, fear, anger, &c. so in the *liking affections*, love doth comprehend the rest of that kinde, as desire, delight, joy, hope, &c. these being but the *children of love*, or severall *acts of love*. Now the acts of love towards God, and things above, are principally three,

- { 1 *Desire.*
- { 2 *Hope.*
- { 3 *Delight.*

By *desire* and *hope*, love extends it selfe towards God as *absent*: by *delight* she enjoyes him as *present*: Desire is love in motion; Delight, is love in rest; Hope is Love, having motion in her rest, and rest in her motion: and in expectation, there is neither perfect rest, nor perfect motion.

I *Desire*. There will be a great change in this, when God denieth his wonted influence: for what is *desire*, but the soules following of God; and there is a decay in this, proportionable to the abatement of Gods drawing; for so far only as God draweth, we follow, Cant. 1. 4. Iob. 6. 44.

I  
Desires abated, so that

The



The abatement of *desires*, will shew it selfe in two things.

1 *There will be lesse prayer and endeavour to enjoy God.* Prayer is the *presenting of our desires* to God, and he that is full of *desires*, is full of *prayers*; the soule that longs after God, breathes out many sighs, and prayers, and teares, unto the Throne of Grace, and is ever reaching after him<sup>h</sup>, *that it may apprehend him*, Phil. 3. If God be *present*, it hangs upon him, with humble entreaties not to depart from him; if *absent*, he flieth after him with mournfull complaints and cries, that he would returne to him; he cannot be answered or quieted, if he finde not the losses and ruines of his spirit to be repaired. But where the heart is still and silent in her evils, over-run with darknesse, deadnesse, earthynesse, and other like dolesfull evils, and yet puts not up her *prayers*, or if *prayers*, yet not *cries*, being either *no suter*, or at least *no begger*; but quietly contents her selfe in her

I  
there is  
lesse pray-  
er and en-  
deavour.

h Non re-  
quiescit a-  
mor in qua-  
cunque su-  
perficiali  
adeptione  
amati, sed  
queris ama-  
tum perfe-  
ctè habere,  
quasi ad in-  
tima illius  
perueniens,  
&c. Aqu.  
1. 2<sup>a</sup>. q. 28.  
2. 2.

## Chap. I

her way ; here desires after God are very low.

The like may be said of all endeavours : desires are active ; if you are become more slacke and slight in the use of ordinances, in which you were wont to finde the Lord, doubtlesse you have fallen from your *first love*, with that back-sliding *Ephesus*, *Apoc. 2. 4.* and it is time to consider *whence you are fallen*, and to repent, lest God come against you with terrours to awake you.

<sup>2</sup>  
God lesse intended.

<sup>2</sup> *God lesse intended* in all endeavours : when God is the *end* of a man in hearing, praying, &c. it is a signe that he desires him in truth, and the more he is *intended*, the more he is *desired* ; God may be the *object* of his action that loves him not, but he is the *end* onely of such as love him. Observe this, a man may doe as much as he hath done, yet there may be a decay of his desire, appearing in this, that God is not his *end*.

When God is our end, may be known by

*Quest.* How may I know when God is my *end* ?

*Answ.*

*Ans.* The end may be considered,  
in respect of its  $\left\{ \begin{array}{l} \text{place,} \\ \text{power.} \end{array} \right.$

The *place* of the end is in the *intention* and *affection*, here it sits as in her throne, and useth her authority and power; the soule intends and minds that which is her end, as the Archer hath his marke in eye to which hee shooteth: Judge then your selves what you intend? is God in your eye? so farre as you *intend* him, you *desire* him, and no more.

In the next place consider the *end* in her *power*, the *ultimate* end hath the *greatest power* in a man of all things; this power is foure fold,

$\left\{ \begin{array}{l} \text{draw,} \\ \text{rule,} \\ \text{bold,} \\ \text{quiet.} \end{array} \right.$

1. It *draweth* to it, having as it were a *magneticall vertue* to attract<sup>h</sup>, when it gets into the understanding, it sets the will and affections, and all the powers of men on action, so they that make riches their end are strongly enclined and moved to them, willingly and diligent-

Cap. 11.

1  
Conside-  
ring the  
place of  
the end.

2  
Its power.

1  
To draw.  
h Amor  
meus pondus  
meum, eo  
feror quo-  
cunque fe-  
ror. Aug.

Cap. II.

i Εἰς τὴν  
 ἀρετὴν τὸ  
 εὖ εἶναι ἀρ-  
 χήν. Arist.  
 eth. I. 8. c. 9.

ly labouring, patiently enduring, and constantly endeavouring to attain them, and where riches are the tearme to which the heart tends, it is the principle of motion i, and the reason of all endeavour; so that if it be asked, what a covetous man seekes, and for what he studies, plots, sweats, toyles, moyles, the answer, in all is, riches : Doe you finde God thus drawing ? when you pray, receive, heare, consider what moves you, what sets you on worke ; For not the *motion*, but the *mover*, not the *endeavour*, but the *ground* of it discovers the *end* ; two men may walke in one way, yet their end may bee different, one may walke for his health, the other for his profit : so in the same duties of godlinesse, the end of one may be *pride*, of another *peace* of conscience onely, but the best end is God. Note this, that there is a three-fold *discharge of duty* ; *hypocriticall*, when a man intends not what hee doth, but something else, some worldly advantage ; *Conscientious*, when good is done as a duty and taske ; *Spiritual*, when good is done, for this end that

that we may please and enjoy God.

2. The *end rules* ; as it is the *ground*, so also it is the *rule of action*, as it drawes to it with *power*, so with *order*, it draweth to it in the due and direct way : that

is, it puts upon { 1 *Inquisition of fit means.*  
2 *Due use of them.*

First it puts the mind upon a studious deliberation and *inquisition about the fittest meanes* : hence comes those many prayers to God which *David* put up to be directed, lead, instructed, taught in the way that hee should walke, *Psal. 119.* hence came his study in pondering on the law, the *light of his feet*, and *lantern of his paths* ; hence the people being stirred by *Iohns* ministry, to seeke eternall life, and to enquire after God, came to him and consulted with him, *What shall we doe?* So did the Publicans and Souldiers, *Luke 3. 10. 15.* hence also came that cry of the Jewes and the Jaylor newly awakened from their sleepe of death, *Men and Brethren what shall we doe?* *Acts 2. 37. Chap. 16. 30.*

Secondly, It put on to the *due use of meanes* when they are found out, and this

Cap. 11.

2  
To regulate.

1  
Causing inquisition of fit meanes.

2  
Due use of meanes.



Cap. 11. this is necessary ; For as a man may come short of his end, by *wrong meanes*; so also by *not using or misusing of right meanes*. Note here therefore *two operations of the end*, about the meanes ; 1. it *puts upon the use of them*, so that if God be a mans end, the minding and affecting this, will urge and presse to the use of such *meanes*, as God hath appointed and discovered, yea of one as well as another, he that either useth *none*, or *not all*, intends not God as he ought : where a man desires God, and makes him his end, he findes in himselfe, a disposition to the use of all meanes proportionable to the desire of his end, which he fully

<sup>k</sup> seeks. 2 It *puts upon the due use of them*, that is, so to use all the ordinances, as that in them he may come to God ; the promise of Gods approach to man in grace and mercy, is not made simply to the actions of godlinesse, but to the right performance of them, as not hee that prayeth, but he that prayeth with fervency, faith, sincerity, shall obtaine: not the hearer, but the wise, hungry, humble, obedient hearer, shall find the

word

<sup>k</sup> *Finis appetitio non habet limites definitos.*  
Arist.  
pol. 1. 6.

word effectuall : therefore that spirit that directes the heart to pitch on, and pursue after the right end, doth also lead the heart in the way to it, working such dispositions as may fit it to a wise and effectuall use of all meanes ; he therefore that loseth in the meanes, loseth in the end, for *the end is in the meanes.*

3 *The end holds the heart with it ;* as it hath an *attractive power*, so it hath a *retentive power*, and its bonds are so strong, that nothing can dissolve them, and draw away the heart ; the last *end* is a mans *chiefe good*, and therefore where it is so apprehended and minded, nothing can divide betwixt it and the soule ; for if any thing should, it must be either *good* or *evill* ; *good* cannot, for the soule will not leave a greater good for a lesse ; and there is no *evill* so great as the losse of the chiefe good. Therefore if you be gone from God, it is a sign you make not God your *end*, as you have done.

4 *It quiets the heart so farre as it is attained ; every thing rests in its proper*  
H place,

3  
To retaine  
the heart.

4  
To quiet  
the heart.

## Chap. II.

place, its appetite is satiated in its god, and a man that makes God his end, can not be *quiet* in his absence, but is ever *restlesse* in his motion, and labour after him, till he finde him; yea, nothing can content him, till he finds such a presence as he needs; though God give riches, and health, and friends, and all the sweetest accommodations of this life, yet as the child that wants the nurses breast is not quieted with bebles, no not bracelets of pearles, or chaines of gold, but it must have the breast; so he still pursues God, and is not satisfied, till he get his hard heart softened, his dull heart quickned, his darke heart enlightned, and God returning againe into the tabernacle of his soule, to fill it with the glory and power of his presence: and so farre as he gaines in this, he is at peace: if God open the well of life, and cause the streames thereof to flow in upon him, he come in with power to destroy his lusts; to quicken, awaken, and establish the soule, hee counts it a greater happinessse than to possesse a crown, count

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a greater happinesse then to possesse a crowne, or heape of pearles, or mines of gold.

The second act of love, is *hope*: this is an act of the will, extending it selfe towards that which it loves, as *future*; it is of great use to a Christian; it is an anchor to uphold in troubles, and a road to excite to endeavour; yet such our folly, that though all Christians have a *saving hope*, yet few have a *living hope*, that is to say, such a hope as lives in them, and gives life unto them; but most rest in a poore, faint, feeble hope, seldome improving this grace, except in the day of feares, sorowes, troubles, and of death.

But surely if hope be abated, a man is abated in his communion with the God of hope. And the decayes of hope are in some of these three things, in all:

in the { *Certainty*  
*Acts*  
*Efficacie* } of hope.

1 For the *certainty*. Certaine hopes are not onely mans portion, though  
H 2 there

<sup>2</sup>  
In Deser-  
tion hope  
is weak-  
ned;

<sup>2</sup>  
In its cer-  
tainty.

## Chap. 11

there be a *certainty* in the object, yet not alwayes in *the subject*. Hope in the Saints respects the good hoped for, in a *three-fold degree of futurity*. Some hope for heaven, as *possible* onely; this is the lowest pitch of hope.

Some hope for heaven as *probable*, though they have hope of attaining, yet not without feare of missing: some hope for heaven as *certain* and *infallible*.

The hope of *possibility* is a *weak* hope; the hope of *probability* is a *fluctuating* hope; the hope of *certainty* is a *settled* hope; that which the Apostle callsthe *Plerophorie, or full assurance of hope*. Heb 6. 11. Now as in other parts, in this the Saints are subject to declension; but where it so fareth, that a mans hope is clouded and enfeebled, so that from a *triumphant* and *joyfull expectation* and waiting for of heavenly glory he is fallen into an habituall *anxietie* and *dubiousnesse* of minde; it argueth that he enjoyeth not God as he hath done.

<sup>2</sup>  
In the acts

2 For the acts of hope.

No



Note, Hope hath two acts,

1 *Desire.*

2 *Expectation.*

The one is the *reaching forth of the will*, to the thing promised; the other hath two things which constitute it.

1 *The fixing of the soule upon the thing desired.*

2 *The resting of the soule in the futurity of it.*

Concerning these, I will propound three things for your triall.

1 The acts of hope are decayed, where there is not that *complexion* in them that hath beene; as *desire of heaven*, without minding it; or some *light desire* and scattering thoughts of it, without a *patient and joyfull waiting* for it.

2 Where there is not that *frequentie* of these acts that hath beene; as when you doe not so often long and looke for heaven; not so often minde it, and feed your hearts in the expectation of it.

3 Where there is not that *fullness* in these acts, which hath beene; as when your heart doth not so eagerly

H 3

desire

Not so  
compleat.

2  
Not so  
frequent.

3  
Not so  
intense.

## Chap. 11.

desire it, but hath lost her former brea-  
things and pantings after it, not so  
*looking for, and hasting to it,* 2 Pet. 3. 12.

And when it doth not dwell above,  
but hath lost her *habitation* which shee  
had in *heaven*, and hath pitched up  
*tents* unto her selfe in the *world*; and  
when it doth not comfort it selfe in the  
remembrance of the promise, and so-  
lace it selfe in the thoughts of its fu-  
ture blessednesse, it is certaine here is a  
decay in the acts of hope.

3<sup>d</sup>  
In its effi-  
cacy not  
working.

3 For the *efficacie of hope*; note  
that a lively hope is an *efficacious* hope,  
and as there are many precious effects  
of it; so I will instance in foure.

I  
Appretia-  
tion of the  
promise.

1 *Prizing of the promise*: faith comends  
the promise unto hope, it reveales the  
worth and truth of it, and then hope  
takes it and hugs it, so that it reckons it  
as its treasure, and feeds upon it as the  
Manna, which God hath given to re-  
fresh the soule in this desert: when you  
forget your consolation, and let the  
promises lie as a thing of no account,  
when you afford them not roome, yea,  
the highest roome in your heart; y  
when

when you build not your peace on this pillar, and sucke not your joyes from these breasts, surely all is not well, your hopes are diminished.

*2 Moderation of the affection to the world.* Hope doth elevate the heart; *where a mans treasure is, there will his heart be also*, Matth. 6. If you be grown more proud in abundance, more covetous after what you have not, more discontented with what you have, your hearts are againe entangled in the love of the world, and fallen from the heights of heavenly hope.

*3 Quickning endeavour.* Hope makes a man willing, constant, chearefully diligent, abundant in endeavours, therefore if you strive lesse, you hope lesse.

*4 Making able to suffer.* This steeled the Saints with courage and patience in persecution; yea, this made them to *rejoyce in tribulation for Christ*, Rom. 5. 3. Encrease of feares of the crosse, and of impatience in suffering, argueth a decrease of the efficacy and vigour of hope.

*5 The third act of love, is delight;*

H 4,

this

Chap. 11.

<sup>2</sup>  
Moderation towards the world.

<sup>3</sup>  
Abundant diligence.

<sup>4</sup>  
Constant patience.

## Chap. I

3  
In Deser-  
tion de-  
light in  
God lesse-  
ned.

Appea-  
ring,

1  
By forget-  
fulness of  
God.

2  
Excessive  
delight in  
vanities.

this is a sweet contentment of heart in God, and in the things of God; a complacency, or taking pleasure in God, and according to the degree of love, is our delight in God: the same love that quickens desire, and hope after God as absent, sheweth it selfe in delighting in him as present. It is true, God is in sense absent from us while we are in the world, 2 Cor. 5. 6. that is, we have not fully attained, Phil. 3. 12. but yet he is also present: he is present to faith, for faith hath a propheticall eye, to see that as present which is absent, and a magneticall hand to draw unto it selfe that which is as farre off: and he is present to sense; for we taste and feele his power and goodnesse, and so farre as the soule that loves him enjoyeth him, it joyeth in him; therefore if your delight be lesse, your love is lesse.

Quest. How may I know that my delight in God is lesse?

Ans. 1. If you be more forgetfull of God; for that which we esteeme we minde.

2. If you delight more in the worlds vanities.

vanities. Heavenly delights, and sensu-  
all pleasures, are contrary each to other.  
There is a lawfull delight in the world,  
consistent with delight in God ; yea,  
for whom is delight in the world, but  
for the heires of heaven : he that is in  
his finnes stung with the venome of his  
guilt, and racked with the feares, and  
clamours, and terroures of an unquiet  
conscience, can have no true delight in  
the world ; What sweetnesse is a mans  
dainties to him, that feares he hath no  
portion in the bread of life ? What  
comfort in his great riches, that looks  
to have heaps of eternall woes ? What  
peace in his faire dwelling, who ex-  
pects hereafter to live in the lowest  
hell ? What good doe those pleasures  
which are sowed with hellish horrors,  
and dreadfull expectations of unsuffe-  
rable paines for ever ? No, no, hee  
onely hath true pleasure, who hath  
God for his God ; yet even they are  
subject to a carnall use of lawfull com-  
forts ; which is, when our delights are  
immoderate, not used in that way, and  
to that end, that we may be more fit-  
ted



## Chap. 11

3  
Unwil-  
lingnesse  
to walke  
with God.

I  
Hardly  
drawne to  
him.

ted to walke with God, &c. and when our delights are such, the more they are, the lesse is our delight in God ; a full delight in God, deads the heart to earthly and carnall delights : as in the pipes of water, when the water hath broke a vent to it selfe upward, it ceaseth to runne forward.

3 *Unwillingnesse to walke with God : which lieth in five things.*

1 *Hardly drawne to God.* A stone need not to be driven downward, because that motion is futable to it, and it affects the centre : the Eagles flie willingly to their prey ; an hungry man need not either perswasion or compulsion to take his meat ; if you did delight in God as before, what meanes your hanging backe from him ? and how is it that the counsels and thoughts of your hearts, the pressing perswasions of the Word, the strong motions of the spirit, the shining examples of the godly, the wise advise of faithfull friends, the sweet enducements of precious promises, the sad menaces of feartfull evils,

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evills, yea, *the* heavy stroakes of an angry God; yea, *the* melting mercyes of a tender father, yea the bleeding wounds of a crucified redeemer; I say, how is it that none of these doe more prevaile with thee to a more ready walking with thy God? this backwardnesse is hatefull.

1 Ωκείας  
χάετες  
γλυκαρ-  
τερας, λι-  
δὲ βραδύ-  
νῃ ποτα  
χάεας καὶ  
μὴδ' ἀέροι-  
το χάεας.

2. *Unhearfulnesse in his presence*, people, and service, a man may soone see when a servant workes willingly in his masters service; *David* when he had his delight in God, *delighted in all the waies of God*, Psal. 119. 16, 24, 35, 47, 70, 77, 174. it may be to be with God, hath in times past been to thee better than thine appointed food: but now thou comest to duties, as to meales when thou hast no stomach; what then more clear than this, that thy delight is lesse in God.

2  
Unhearc-  
full in his  
presence.

3. *Uneavennesse and inconstancy in the way of God*, when a man is in and out, and constant in nothing but *unconstancy*, it is a sign he is not well pleased with his way; the soule rests

3  
Uneaven  
and in-  
constant.

## Chap. 12

*1 Bene com-  
posite men-  
tis esse existi-  
mo, secum  
consistere,  
secum mo-  
rari. Sen.*

<sup>4</sup>  
Easily  
drawne  
from God.

<sup>5</sup>  
Loath to  
rise to the  
highest  
pitch of  
holinesse.

in that which she fully likes, all changes are from dislike, for if a man had what hee would have in any thing, he would not desire to leave it; all unceyvennesse in our walking with God, argueth a distaste of the wayes of God, and of God himselfe; and it is great weaknesse to be drawne so from our selves, and to be so tottering<sup>1</sup>.

4. Easinesse to be drawne from God: when a man is well pleased in his house, or horse, or any thing, a small price will not buy it out of his hands; therefore judge your selves, when Satan comes and bids you such a price, offers such a pleasure, or such an advantage, to draw you from that which happily heretofore the whole world could not have wonne you from, and you easily and ordinarily are by this taken off from your holy course, it is a signe your hearts are not so delighted in God as they were.

5. Loathnesse to rise to the highest pitch of an holy conversation: you have

have some hopes still, but you can rest with the sad admixtures of fears; some mortifying grace, but you seek not for the fulness of it; some quickning grace, but you strive not for the abundance of it; you have some communion with God, but you strive not to be much in it; a man hath never enough of that which delighteth him much.

Now briefly of the other maine Object, about which our affections are conversant while we carry this flesh, is sin and carnall things: there will bee a change in these in the time of desertion: In a word, that I may dispatch, this I will instance in two affections:

- 1. *hatred,*
- 2. *griefe.*

These two goe together, and they are ever of an equall height, hatred respects the nature of sin, griefe the proximity of it; though we had no sin, we should have hatred of it; but if it were not neare us, or in us, we could not have griefe for it.

To begin with hatred, which is a displicency

## Cap. II.

4

In Deserti-  
on hatred  
of sinne a-  
bated.

displacency against sin, in the nature of it, this hatred is founded in love; and as love is either terminated on a mans self, or on God, such is the hatred of sin, a man may have the former and yet bee without God, that is, he may hate sin as repugnant either to his nature, so meek men hate contention, or to their peace; so men illighted hate it for the evil that it brings, as shame, sorow, tears, paines, death, hell; But they that thus hate it, love it, their hatred is but respectiue, but their love direct and reall, though they hate the fruit, they love the tree, though they dislike the effect of sin, yet they like the sin it selfe.

But true hatred, is a displacency against sin it selfe. And since this is of God, the more we have of it, the more we have of God; consider then if there bee not anabating of this: is not thy heart entred into a kinde of league and amity with thy former lusts?

*Quest.* How shall I know this?

*Ans.* The occasions of sin will be lesse feared and distasted, the occasions of sin are Harbengers and spokesmen of sin,

ὁ ὄργη ἐν  
ἐστὶ ἐν τῷ  
ὄργῳ ἐαυ-  
τῷ, ἐχθρὰ  
δὲ τῷ ἀντι-  
θέτῳ  
ἐαυτοῦ.

Arist. Rhet

l. 2. c. 4.

Signes

of it.

1. Occasi-  
ons of sin  
lesse dista-  
sted and  
feared.



fin, and where these finde better entertainment, their sin is not so much disaffected: Princes doe shew their loving respects to each other by kinde entreating of their Ambassadors: Judge thy selfe if thou hast been formerly fearfull, jealous, watchfull, but now art growne heedlesse, bold, ventrous; yea, not only lesse fearing occasions of sin, but also more delighting in them, it is a sure sign that the temper of thy spirit is corrupted, thou art growne worke.

2. The law of God is lesse loved; there are two branches of the law, precepts, and prohibitions, and our natures will more easily imbrace the one than the other, we many times are content to doe much; if the law require this, or that, we yeeld and consent to it, but to be limited and barred is most distastefull, when men love their sins, though they like not the law prohibiting those sins: And looke into your selves, for so strangely doe the regenerate sometimes degenerate, that sometimes it is a displeasing thing that there should bee any law to crosse and thwart their desires

<sup>2</sup>  
The law  
lesse loved.

## Cap. 11.

fires and lusts, yea to be angry with them that hold this law unto them; so good *Asah* was overtaken, 2 *Chron.* 16. the Seer struck at his sin with this sword of the spirit, & *Asah* stands up in defence of his sin, and smites the Seer; oh how far may the heart goe out from God: what a thing is this, that a renewed man should so farre decline, as to love that which God hates; and so to love it as to reject God, to harbour it, and to say in his heart, oh that there were no bonds, that I might be free, oh that I had my will, then would I repeale that law, and returne to sin: yet this is sometimes found, but it is a signe of a man much estranged from the life of God.

3. His prayer will be lesse against his sin: that which we hate is our burthen, and so far as the soule hates it, it desires to be freed from it<sup>m</sup>; See how the Apostle cryeth out as a man tyred with the chaines of a grievous bondage, *Ob wretched man that I am, who shall deliver me from this body of death? Rom. 7.* Yea, and when hee felt his sinne stirring, hee prayes and prayes, and prayes againe to heaven

<sup>3</sup>  
Lesse  
prayer a-  
gainst sin.  
in *Est in-*  
*tentio odii*  
*no cere, nec*  
*cessat in le-*  
*sione peccati*  
*sed in exter-*  
*minio.* Gul.  
Paris. de  
Rhet. Di-  
vin. c. 23.  
*Vere pami-*  
*tens est Iu-*  
*ratus in*  
*mortem pec-*  
*catorum.* ib.

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heaven for help, 2 Cor. 12. There is a praying against sin, while yet the heart is towards it, but it is fearefull mockery of that Majesty to whom wee pray: it may be a mans case, that the power of conscience may enforce and extort prayer for subduing of sin, and yet the power of sin may be such that it may hold the heart in the love of it: But if you slacke in the sincerity and fervency of your prayers for mortifying grace, you have abated in hatred of sin.

In the next place comes griefe for sin: a grief rising and springing from the bowells of love to God; this is a speciall grace, which as it is from God, so it is honoured with the promise of Gods presence: *For thus saith the high and loftie one that inhabiteth eternitie, whose name is holy, I dwell in the high and holy place with him also that is of a contrite, and an humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.* Isay 57. 15. As when the streames are shallower, it hath lesse of the fountaine, so the lesse godly sorrow, the lesse of God:

I

n when

## Chap. 12.

u Aza. 501  
 n' a' eudā-  
 xpus aī  
 dss. Pro-  
 verb. græc.

" when a man is not so frequent in humbling his soule, nor so full of griefe when sins wounds are not so grievous they have been, he hath no cause to downe and lament his case; for God is departed in a great measure from him.

## CHAP. XII.

*The second rule to judge of Desertion taken from the increase of sinne, where how the increase of sinne may be knowne.*

**T**HE second rule to guide in the judgment of this matter whether a man be deserted or not, is the consideration of his finnes; where sin is increased there is lesse of God; sin is contrary to godlinesse, and the nature of all contraries, is, that the intention and increase of the one, is the remission and decrease of the other; as in the ayre, when there is most darknesse, then there is lesse light; when the spirit of holinesse is present in his powerfull working, then the power of sin is weakned; but when he withdrawes his influence, then sinne breaketh out.

breakes out; as when the Sun sets, then the beasts that lay before lurking in their dens, come forth with roarings and howlings for their prey; and as when the King is gone out of his kingdom, then the trayterous rebels, who before concealed themselves, rise up in armes to work their wils.

And it must needs be that upon Gods departure and his ceasing the acts and operations of his power in the soule, that sin must revive, and returne upon a man with a renewed strength, and prevaile much. For,

1. First, Satan is vigilant, and takes his time to doe all the mischief that he can, when God leaves a man, he seeks to make a re-entrie, as theeves break open houses, and pill and spoyle in the absence of the master. And indeed when God thus leaves the soule, there is not a meere Desertion onely, but a addition also of a man into the hands of Satan; God permitting him to deale with the soule in a sort, as with *Iob's* body, to lay his hand on them, to spoyle them, to smite them with many soares,

When  
God de-  
parts, sin  
increaseth.

For 1. Sa-  
tan takes  
the oppor-  
tunity.



## Chap. 12

<sup>2</sup>  
Sinne is  
potent.

and though he cannot slay them, yet he may much hurt them, so that they come out of his hands as the man in the Gospel that fell among theeves, and was robbed and wounded and left half dead. *Luke 10. 30.*

2. Sinne is a potent thing, it hath indeed many things against it, but more for it, and onely God above it; so that if God cease to watch, and keepe the heart in his way, and to keep down the monster, it will be stirring.

Take a short view of the power of sin: It is compared to an husband which overcomes by kindnesse, to a Lion which prevails by power, yea, it is compared to the things of the greatest power, it is called a Conquerour, leading all in captivity, a tyrant holding all in bondage, a King holding all in subjection, and draw near and see the strength of it. Consider the City that she is married in, it is man, an active creature; and as fire is more fierce in gunpowder, than in wood, and rebellion stronger in a generall than in a peasant, so sin is stronger for the subject of it; hence it cometh

that the devils exceed man in wicked-  
nesse, because their natures are more a-  
ctive, and more potent; sin also is in  
the whole man, therefore as fire that  
hath hold in every part of an house,  
burnes exceeding fiercely, if men cease  
to quench it; so sin rageth much when  
God ceaseth to slake it by pouring in his  
Spirit, which is compared to water,  
*Job. 3. 3. Exech. 36. 25.* as sin is compa-  
red to fire. *James 3. 5, 6.*

Again, behold the forts of sin, which  
is carnall thoughts and reasonings :  
which are called strong holds, *2 Cor.*  
*10. 4.* in which it both strengthens its  
owne power, and defends it self against  
all adverse power.

Then behold her weapons, every fa-  
ulty, ability, endowment, riches, wis-  
dome, strength, honour, friends, and  
the members of the body, which are  
weapons of unrighteousnesse. *Rom. 6.*

Then behold her allies, and aides,  
many things come in to contribute  
strength, I say many things without a  
man, as Satan by counsell, suggestions,  
I 3 per swa-

ο Ημῶν  
αὐτοὶ ὁπλοὶ  
καὶ τὰ ἡμῶν.  
Gre. Naz.  
orat. 1.

But about  
the re-  
newed power  
of sin, con-  
sider,

I  
Sin must  
be distin-  
guished.

1 Joh. 3.  
6.9.

perswasions, diversions, discouragements, and strong operations : And all the objects of sinne, yea every creature, and the examples and counsells of men, yea, and the acts of sin it selfe, all these make the power of sin greater: therefore considering these things, who can wonder that there should be a renewing of the power and working of sin, when God denyeth his gracious presence in the soule? But concerning this renewed power of sinne, take these considerations.

I. We must distinguish of sins: every sin is contrary to all holinesse, and to the whole law in a sense, because holinesse in the nature of it is contrary to sin, and the law condemnes all sin as a transgression against it; but some sins are more directly contrary to all holinesse, as total apostasie, positive hatred of God &c. these, such as abide in Christ are kept from; but other sinnes which are particular defects, though in their kind grievous, they may possibly fall into &c. But let me adde this caution, that they are seldome found in such, if they

now

ous evils. 2. That it concernes men to watch, because such waies are waies of death; and the proper effect of great sins is wasting of the conscience, and incensing of much wrath.

2. The power which sin gains is but a limited, not an absolute power, Christ is not willing to lose his subjects, though he may suffer them to be vexed, yet not conquered; sin may rage, but not rule, or as I said, its power is limited.

1. It is not full: sin may have much power, but Christ still keeps the throne, though he permit it to doe much, yet he keeps the Scepter in his hand; yea, though he let sin loose in a degree, yet he holds the reins in his hand to curb it at his pleasure, and though it find a part yielding in a man, yet it ever finds a part resisting, *Gal. 5. 17.* he that hath fully and resolutely given up himselfe to Christ as a King, can never admit of another Sovereigne, it is not only contrary to his duty, but to his nature, and that anointing, by which he is set above the world, and above Sathan and above himself,

## Cap. 12.

himselfe, and under none but Christ. This anointing is the Spirit of Christ, which is a Royall Spirit, and makes us Kings like himselfe, both in Noblenesse of spirit, which abhorres bondage to base lusts, and in victorious power by which he overcomes all, yea our strength is the bloud, mercy, power, and truth of Christ, who hath undertaken to rule his people with the rod of his strength, Psal. 110. and to beate downe their enemies with his Iron rod, Psal. 2. and he hath said, Sinne shall not have dominion over you, for you are not under the law but under grace. Rom. 6. 14. 1. God will throw out sin by pouring out upon his servants a spirit of repentance, of faith, of prayer, and power, yea, and lust by winning looseth, and her present renewed strength proves the occasion of her future and greater weaknesse. For when the heart is awakened, and

p Desitini-  
tur peccati  
potentia, dā-  
nandi et do-  
minandi.

Epif. Sarif.  
de justitia  
operum.

c. 5. vid. eti-  
am Abbot.

Epif. Sarif.  
animad. in

Thoms. d. attrib. c. 21. 9 Fortior est spiritus in nobis, quia semper facit  
ut de malis actibus respiscamus, at caro prestare non potest ut respiscamus  
de bonis. Twiss. vindic. l. 3. citat. 8. §. 12. 1 Pyrrhus Romanos  
vicit, at multos suorum in prelio perdidit et eis proinde dixit, ἀνὴρ μάχης  
μαχλῶν Πωμάριος νικῶντοισι ἀπολαύει. Plut. Apoph. Vt vere possit  
dicere, ἀπολαύει, ἂν μὴ ἀπολαύοιτο. id. ibid.

seeth



seeth the ruines which lust have made, now it stirres up it selfe, and girds its sword and buckles its armour about it, and the Spirit of the Lord comes upon it, that it subdues her enemies, and drives out those pests from her territories, and takes up a resolution of perpetuall enmity, and warre against them, never to admit leagues, or to shew favour, but to be avenged on them, not one shall escape. Thus as the Sun sets in a cloud, and seemes buried in darknesse, but riseth againe in glory; and as the earth seemes vanquished, and to lose her crowne and life by the fierce invasion of the cold armies of winter, yet at last regaines her strength, when the Sun breakes forth, and untyes her bonds, that her imprisoned power and life may come forth againe; and now, where are those blustering stormes, those battering hayles, those heapes of snow, those nipping windes? So, the soul renewed, though it may be farre gone, yet shall revive again, and sins greater rise, shall prove her greater fall, and at last shall perfectly be destroyed.

These

## Chap. 12

Cautions  
in conclu-  
ding de-  
sertion

by renew-  
ing of sin.

*f Actio vio-  
lenta non est  
violenta in  
patientis sed  
inferentis.*

Guli. Par.  
de tentat.  
& resist. p.  
284. col. 2.

These being premised, I say that the encrease of corruption is a signe of Desertion: But yet with Caution.

1 Caution, take not all renewed motions and stirrings of lust, for the renewed power of it, for sin may stirre much where it is much weakned, tentations may be stronger, and so that grace which we have received may be lesse able to prevent all risings and workings of inherent lusts: God may seeme to leave us, when he doth but try and exercise us by suffering incurfions of sin, and by permitting us to be assaulted with Sathans depths, and stratagems, and power, as hereafter I shall declare.

2. Where repentance and prayers, and resolutions are multiplied, according as the tentations, motions, suggestions, and sollicitations of sin are encreased, there sin though it seeme to grow, doth not, and he that argueth that God is absent, because of his lusts so working, should consider that those lusts doe not argue Gods absence, but these graces stirring and working argue his presence.

Indeed

Indeed where sin and lust is growne stronger, there a man hath cause to conclude against himselfe, that so farre as his sins have gained in him, he hath lost of God.

*Quest.* How may it be known when sin hath thus revived, and is become stronger?

*Ans.* It will be necessary to consider foure things.

The *roote,*  
*branches,*  
*soyle,*  
*fruit.*

1. The roote of sin: the life of the plant is in the root, and there is something which hath the resemblance of a roote to sin in the soule, by the meanes whereof sin lives:

1. *Affection,*  
2. *Vnderstanding.*

The affection and love of sin is the life of it: then sin dyeth, when we hate it; then it lives, when we love it: hence flow all resolutions to sin, and all voluntary acts of sin, and all yielding to tentations and occasions of sin: love is an affection,

When sin is growne stronger, it may be known by,

First, the roote which is,

Affection and the minde.

## Chap. 12

Four degrees of  
love to sin.

1

Non-resolution  
against it.

*Cum non  
sit descendus  
velle, qui  
quod potuit  
non con-  
fecit, non  
vult procul-  
dubio resi-  
stere, qui non  
facit quod  
potest ut re-  
sistat.* Aug.  
apud Pari-  
sienf.

*Ubi plane vult  
qui plene non  
est nolens,  
qui delibe-  
rat, deservit.*

2

Allowed  
desire.

affection, begetting union and action ; a man is desirous to be and doe that which he loves ; judge then the increase of the power of sinne, by the increase of love to sinne.

There are foure degrees of love to sinne.

1 Degree is a non-resolution against it, which is when though a man be not come to a resolution to fulfil his lust, yet he is not at all, or but slightly resolved against it; his hatred against it is not so great as hath beene ; therefore his watch is neglected, his sinne connived at, the course of mortification slackened ; though he open not the doore to entertaine sinne, yet he leaves it unlocked and unbarred, that if occasion present it selfe, sinne may not be excluded.

2 An allowed desire of sinne : desire is love, or an act of love tending to that which pleaseth and suteth with the heart ; and as hatred begetteth an aversion, so love begets desire ; when you finde a leaning, and hankering, and lusting unto sinne with allow-

allowance, it is a signe of love, and this is a wofull temper of spirit<sup>a</sup>.

3 A resolution to runne to sinne, when the heart hath decreed with it selfe, that it will doe evill ; it is a signe of a great strength of sinne, when a man retaines a purpose of sinning, and for the most part is a token of a rotten heart: What greater strength of sinne can there be imagined, then against reason, religion, vovues, threats, promises, heaven, hell, to maintaine a resolution of evill in the heart ? this begets a desperate prosecution of sinne, and argueth a great measure of Atheisme, and contempt of God, and is ever joyned in persons enlightned with a resisting of the Holy Ghost, in the counsels of his Word, and the checks and dictates of conscience.

4 A delightfull acting of sinne, and taking pleasure in unrighteousnesse ; as here the acts of sinne are very sinfull, because the more an evill act is wilfull, the more it is sinfull ; so the power of sinne is very great, because

Cap. 12.

*a Malorum ultimum est mala sua amare ; ubi turpia non solum debent, sed etiam placeant. Sen. ep. 39.*

3  
Resolution.

I  
Book 3  
nomine  
31 10

4  
Delightful  
a. ing.



**Cap. 12.**

The other  
root is the  
minde,

Which feedeth  
sinne.

<sup>I</sup>  
By good  
opinion  
of it.

cause the more it is in delight, the more in the will ; and the more it hath of the will, the stronger it is.

The second thing which is a part of the root, and the maine part is the understanding ; as it is in the root of the tree, one part conveyes sap to another, and then that coveyeth sap into the tree ; so here affection feeds action, and the minde feeds affection ; the minde gives strength to sinne,

**I** By good opinion of it : that fleshly wisdom that is in us, that carnall minde is wholly for the strengthening of sinne, and the more this ministers that which gives life to sinne, the stronger it is : as in the Church, so in every particular man there is a false prophet and a beast ; the beast of sensuality and brutish lusts, and the false prophet of carnall wisdom, working miracles before the beast, raising up many representations of a bewitching nature, by which lust is quickned and strengthened ; now while Christ rules with power in the soule, the beast is bound

bound, and the false prophet is silenced ; but when he departs, then they are loosed, and walke up and downe, with power and deceit working in the heart.

2 In a word, when the corrupt minde works unto sinne, sinne is growne.

*Quest.* How doth it worke unto sin ?

*Ans.* 1 By diverting it selfe from the thoughts that might detaine the heart from sinne, being voluntarily inconsiderate.

2 By studying to defend it<sup>b</sup> : either making it no sinne, or small sinne, being willingly carelesse to search and enquire into the utter sinfulnessse, and exceeding danger of sinne.

3 Drawing the heart to sinne by speculation, presenting sinne to the heart, as fire to powder ; by perswasion suggesting the sweetnesse, advantage, necessity, smallnesse, secrecie, and singularity of the sinne ; or the possibility, facility, and efficacie of repentance, to remove the guilt of it ; or such like shifts or stratagems, doth the corrupt minde use by these perswasions  
and

2  
By working for it.

By diversion.

2  
Protection  
b Excuse  
non excu-  
re. Sen.

3  
Attraction

Cap. 12.

<sup>2</sup>  
The increase of sinne appears in the branches.

<sup>1</sup>  
When it spreads into grosse finnes.

<sup>2</sup>  
Into many finnes.

and suggestions, as by cords drawing, and by gins entrapping the heart in sin: now when the operations and efficacie of the minde in this kinde are increased, then sinne is strengthened in the root.

<sup>2</sup> Consider the branches of your sinne: as it is a signe the tree groweth when it spreads; in this spreading of sinne observe;

<sup>1</sup> When thy sinfulness spreads into grosse finnes, such as the Apostle calls the manifest fruits of the flesh, *Gal.* 5.19. and the defilements of the world, *2 Pet.* 2.20. thou hast cause to reckon, that thy sinne hath regained much strength.

<sup>2</sup> When it spreads unto many finnes, and various lusts, when swarms of evils, and many sinfull distempers are put forth, as pride, and envie, and passion, and earthlinesse, and unbeleeve, and impatience, and the like: it is a signe a disease hath much prevailed in the body, when it hath brought it into a generall weaknesse; so when distemper and sicknesse hath over-

over-spread the soule, so that it is every way disabled to an holy walking, and over-run with various and manifold corruptions, it is evident that sin hath gained.

3 When those sins sprout up with liking, which you have confessed and bewailed; if there were not a strong streame of sinfulness in your soule, such a dam of resolutions and vows as is made with teares and heaviness in repentance, could not be so borne downe.

3  
Sinnies bewailed.

3 Consider the fruits of sin,  
which are {<sup>1</sup> Inclination.  
<sup>2</sup> Action.

3  
The increase of sinne appears in the fruits.

First, inclination, and propenseness to sinne, is the fruit of sinne; disposition begets action, and action corroborates the disposition; sinne fostered, and favoured, and acted, groweth stronger in the habit, and still doth more dispose the heart to it; as a stick that hath beene in the fire, is more apt to take fire againe; so if thy heart be more bent and engaged to sinne, if more ea-

<sup>1</sup>  
Inclination.

## Chap. 12.

2  
Action.

sily drawne and overcome to sin, sin growne in thee.

2 Action, the more sins blossom in the disposition to it, and beare in the execution of it, the stronger they are. Spirituall weaknesse and declension, appears more by the acts of sin, then the inclination to it; for many have ability to withstand the externall act of some sins, the lustings wherto they cannot withstand: inward lustings, whether they proceed from grace or sin, are both in the regenerate, and the lustings are as the commands of a master; now as two men, whereof one hath beene, the other is his master may command a servant contrary things, but he obeyeth his command to whom he is most subject; so when the flesh and the spirit lust one against the other, it is the doing of the will of the flesh that sheweth the power of sin when a man is led and walks in the power of the spirit, though he cannot but lust, yet he cannot so well fulfill the lusts of the flesh: the victory of sin lieth not so much in the rising lustings



the heart, as in the fulfilling of it, *Rom.*  
6. 16. a tree when it is cut downe, will  
sometime sprout, but it beares no fruit,  
there is no strength to bring the bud to  
maturity, therefore if you be overcome  
to commit sine, it is a signe that the re-  
newed part is on the foot-stoole, and  
lust in the throne; that is weakened, and  
this strengthened: for as in wrastrlers  
both strive, yet the victory is not in the  
ragging and contending on either part,  
but in the casting, he that gets the fall  
proves the weakest.

And in the acting of sin, the power  
of sin appeares.

When a man is brought under by a  
small temptation; a small thread will  
pull a childe downe, which will not  
stirre a man, because the childe is  
weak; and a master that hath his ser-  
vant in much subjection, will doe  
more with a word or a beck, then  
another with much compulsion: it  
was the Centurions power that cau-  
sed his servants to be easily comman-  
ded, *I say unto one come and he com-  
meth, and to another goe and he goeth,*

Power of  
sinne ap-  
peares in  
acting.

When ten-  
tation  
weake.

## Chap. 12

2  
Acts frequent.

3  
When the finnes are such as were of old vanquished.

and to another doe this, and he doth it, Matth. 8. 9. and he beleeveth that herein was the greatnesse of Christs power, That if he would but speake the word onely, his servant would be healed. verl. 8. So when small occasions of sin and small advantages, and weake provocations can prevaile, it is a signe of the power of sinne.

2 When the acts are frequent ; ordinarily there are not many sparks without much fire ; and it is a signe the tree is very vigorous and full of life, that is full of fruit ; when you are often overtaken, and frequently foiled, it is a signe you are much under the power of sin, for all things as they are in operation, so they are in being ; a full streame argueth an abundant fountaine, and many children a fruitfull wombe.

3 When the sins are such as have been of old subdued, and long vanquished ; for if they had had the strength in thee formerly, why do they not work and prevaile as now

It is evident that here is an awaking and reviving of lust, where that from which thou wert delivered, doth now again bring thee into such bondage.

- 4 When the acts of sins are with lesse reluctance, and more delight: Now sinnes power is enlarged, for what greater power can be in any Sovereign, then to have his subjects yeelding obedience, willingly, and without reluctance? it may be the time hath beene, when the motions of sinne have beene grievous, and thou hast fought manfully by prayers, vowes, meditations, watchfulnesse, &c. and if thou hast fallen, thou hast fallen fighting, with thy weapon in thy hand; yea, when thy sin hath had the upper hand, yet thou hast fought, being foiled; and though over-born, yet wouldest thou not yeeld: but now thy sin comes upon thee as a Conquerour into a vanquished city, where the gate is opened for him, and no man holds up a sword against him; if it be so with thee, thy

4  
When with  
lesse relu-  
ctance.

## Chap. 12.

4

Increase  
of sinne  
appeares  
by the soil  
of it, the  
objects.

sinne hath growne upon thee.

4 Consider the soile that feeds thy sinne, and that is the objects of sin, which are as the earth to the tree, or as the fewell to the fire, as the oyle to the lamp: if there were no riches in the world, there would be lesse covetousnesse; if no honour, lesse ambition, &c. When the objects of sin doe more prevaile, sin hath the greater strength: the offer of the whole world, by the God of this world, was unto Christ but as musicke in a dead mans eares; it was but weake, because in him *was nothing found*, John 14. 30. and all earthly hopes and advantages prevailed not with the Martyrs, because they were *crucified unto the world, and the world unto them*. If you offer to a dogge grasse, or to a sheep flesh, you availe not, because there is not a principle in them, nor an appetite carried to such things; sin may lie asleepe till he come to occasions of sin, as a swine may keepe cleane, if shee keep in the faire meadow, and come

come not to the foule lanes : lime, when it meets with water, sheweth its latent heat : it was the sight of the golden wedge, and the Babylonish garment, that quickned *Achans* covetousnesse ; looke to your selves, for sinfull objects could not worke upon you, if you your selves had not corrupt affections and lusts to be wrought upon ; if you pile never so much wood in a chimney, there will be no burning, except there bee fire : it was the strength of *Dauids* wantonnesse, that he was so ensnared with the sight of *Bathsheba* ; and the strength of thy sin will appeare by the operations of it, upon the presence of sutable objects.

## CHAP. XIII,

*The third rule to judge in this case, is from consideration of the meanes of grace.*

**T**HE third rule is the consideration of the meanes of grace. In these, God is wont to meet his people, and



Cap. 13.  
Consider.

I  
What  
frame of  
heart you  
have to the  
ordinances

A

to shew himseife unto them. Now by two things you may judge whether God hath withdrawne himseife.

I Consider what frame of heart you have to the ordinances; when God intends a blessing, he usually prepares the heart to receive it; he keeps the method of the covenant, and therefore works in his people the dispositions to which he hath promised a gracious presence in his ordinances; one principall quality is a poor & hungry heart; for his promise is to powre out waters upon the chopped earth, and to fill them that hunger: so farre then as he upholds in thee an humble and thirsting spirit, he is graciously present with thee: speake, oh you poore in heart, and you that seeke him with hungry affections; doth not the Lord meet you with comforts, and with influences of life? how oft doe you goe from his house with your hearts laden with his hid treasures, and burning with an heavenly fire falling from his presence upon you? oh the streames of spirituall graces which water the valleys, while the

the mountaines are left parched and dried ! if you be growne proud and livelesse, if your thirstings after the ordinances are abated, you shall finde God proportionably hiding himselfe, and locking up his mercies from you ; you being dead in your selves, all things are dead unto you.

2 Consider what quickning you finde in the use of the ordinances ; it may be time hath beene, when thou wert wont to finde God feeding thee with milke, and the honey of the Gospel, and causing his glory to passe before thee in his house ; but now those dayes are gone, the word doth not warme thee, cheare thee, humble thee, quicken thee as in former dayes ; but thou comdest for Mannah to feed thy starving soule, and findest none ; thou comdest in deadnesse, and goest away without life ; thou comdest with diseases and sores of spirit, and art not healed ; the Gospell is hid unto thee ; that ministry that is a shining & burning light to others, is to thee without power ; others are melted, molded, cheared,

2  
What good  
in the use  
of them.



of the Saints was deare in thy esteeme, and a sweet conveyance of grace into thine heart, but now thy delight is not with them, nor art thou quickened by them, but conversest with them as the dead with the living.

Thus if the blessing of the ordinances be not upon thee, as before, know that God is not with thee as before.

*Object.* But may not a man conclude amisse, supposing God hath left him, because he findes no good by the ordinances, may it not be a mans own fault, or may he not thinke he hath no profit when he hath?

*Ans.* Yea, but the answer to this followeth in the place of seeming desolutions: onely for the present I will propound one thing, which will cleare the case, whether you enjoy a comfortable communion with God in his ordinances; For there are flashes of fleeting affections, and transient and fading impressions which fall upon the hearts of men, but they are not such as come from Gods speciall presence: know therefore, that if Gods saving presence  
in

## Chap. 13

in his ordinances, doth distill the dewe of spiritual blessings upon thee, it makes thee growe, they are food indeed, and do incorporate themselves into the soul and so become an effectuell nutriment: the stony ground received the seed with joy; and many of *Iohns* hearers did rejoyce in the light for a season, but they were not changed by it, there was not a power in it, to bring them unto God, such flashes are fading things: but they that receive the word, as an engrafted word, finde a mighty power in it turning the stock dayly into its owne nature, the Gospell comes to them not in word onely, but in power also, and in the holy ghost, *1 Thes. 1. 5.* Where God is in his ordinances there is power.

*1 Thes. 2. 13.*

CHAP.



CHAP. XIV.

*Causes of Desertion : they are for 1 instruction, that nature and grace may bee better knowne ; 2 the one in its sinfulnessse and weaknesse, the other in its freenessse and necessity.*

**H**itherto of the state of the Deserted Christian, with the Symptomes and Signes : now I come to the third thing, the causes of Gods withdrawing, which are especially two.

{ 1. *Instruction.*

{ 2. *Correction.*

God by withdrawing the ayde of his Spirit doth teach us the knowledge of

{ *our natures,*  
{ *his grace.*

1. By this he unmaskes the quality of our nature, and opens the state of a man in himselfe to himselfe : which point of knowledge as it is most needfull, so most difficult : the eye of the minde being like the eye of the body, which can see all things but it selfe ; But because the knowledge of a mans selfe so much conduceth

Desertions are instructions.

In generall, of the quality of our nature

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conduceth to his end. therefore God sundry waies leads his people to it, and among all glasses, there is none that gives a clearer view of the temper, frame, and state, of humane nature, than our life before conversion, and in desertion: for then a man is most truly himselfe: and as the truest picture is then drawne when the body is without her covering and ornaments, because often the blemishes of the body, are hid in its adorning, and the body shines with a beauty borrowed from an externall dresse: so in Desertion when a man is left most in his colours and shape, he may best see what he is.

Particularly, Desertion makes a man see,

I. His sinfulness; while God is mightily present with restraining grace, bridling in and keeping downe the violence of corruption, a man cannot think it hath such a power in it, or that it is so great: When the master or keeper is by the dog, or beare, his authority muzzles and chaines them up, but upon a fit occasion, if there be none to curb them,

you

2  
In parti-  
cular.

I  
Of sinfulness.

you shall see the utmost of a most fierce and cruell disposition which before lay hid. And as in a garden, so long as a gardiner is in it, weeding it dayly and diligently, it seemes faire and pleasant, nothing appearing but wholesome herbs, usefull trees, good fruits, fragrant flowers, and pleasant walks, but when the hand of the gardiner slacketh it self, then the cursed nature of the ground will appeare, and it brings forth of her owne, and is overrun with weeds, and so turned from a garden to a desert; so God leaves men that they may act themselves: so it is said, *God left Hezekiah to try him, that he might know all that was in his heart.* 2 Chro. 32. 31.

A man would not thinke that he is so bad as he is, while he enjoyeth an abundant ayde of spirituall grace, as while the soule is in the body, that putrifying quality, and the filthinesse of it doth not so much appeare, but when the soul hath left it, then it becomes a rotten, unfavoury carkasse, and a foule channell, while it is fed with the continued issues and streames of pure water from a clear fountaine,

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fountaine, sheweth not its filth, but when the streames are cut off, then the foulness of it discovers it selfe: If God doe but take off his hand, and cut off the influence of his spirit, and slip the collar of our vile affections, oh what monsters start up, and what a cage of uncleane birds, what a den of beasts, what an habitation of devils doe our hearts appeare to be? what a blacknesse of darknesse covers the earth when the Sun is gone! yea the aire that now seems so lucid and cleare, how fild with darkned stormes, and fogges is it when the Sun withdrawes it self? Herein is shame cast upon the soule, and a man is made vile in his owne eyes, when he seeth his owne Image and complexion, and findeth himselfe overgrowne with botches and sores rising from abundance of filthy humours in his soule; he that in the day and Sun-shine of quickning grace thought he had beene freed from his lusts shall wonder with shame and astonishment to see in the night of Desertion what darknesse will appeare, and what fell and fierce lusts will shew themselves,

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themselves, like the Lyons of the evening, raging for their prey.

2. It discovers a mans weaknesse and emptinesse: now a man shall discern by his deadnesse, indisposednesse, unmeetnesse to all good; how great the insufficiency of nature is, and how little he hath attained in grace: a child that is carryed in the armes seemes tall, and when it is led by the hand of the Nurse, and upheld, it seemes to have more strength than it hath indeed, but being left unto it selfe, the great weaknesse and feeblenesse of it appeareth. A Christian may have high thoughts of himself while he is sustayned in his way by a divine manutenency, and carryed on with plentifull gales of auxiliary grace; but if God be pleased that this *wind that bloweth where it listeth, (Iob. 3.)* turn from him, he shall see, that thought himselfe a pillar in the house of God, that he is but a bruised reed, and he that conceived himselfe rich, is poore and miserable blinde and naked. *Apoc. 3.*

2. Gods withdrawing of himselfe gives a fuller knowledge of his grace;

L

1. In

<sup>2</sup>  
Of weak-  
nesse.  
*ds olutum et  
liberum Deo  
est suos sibi  
aliquando  
permittere,  
dum sunt in  
iis extare  
humane in-  
firmitatis  
argumenta,  
ut se nos-  
cant et si  
sanctos esse,  
esse tamen  
homines.*  
Camer. de-  
fens. de  
grat. et lib.  
arb. c. 9.

<sup>2</sup>  
Desertion  
gives a ful-  
ler know-  
ledge of  
grace.



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I  
Of its  
freeneffe.

1. In the freeneffe of it : when a man seeth the depths and worlds of wickednesse in his nature, and discerneth what a loathsome Sepulchre, and receptacle of rottennesse his soule is, now he stands wondring, that ever he should obtaine this mercy, that the Spirit of eternall life should be given to him, he wonders to see God take such a briar to plant in his owne house, yea to grasse it into that true Vine, his beloved Son, that the waters of life should run in such a channell so full of filth, that so great a God should come under so base a roofe, and such a dungeon and den of devils should become the Temple of the Holyghost.

I Cor. 6.

2  
Needful-  
nesse.

*e Ideo quis-  
que nostrum  
bonum opus  
suscipere, a-  
gere, imple-  
re, nunc*

2. The necessity of grace : and of a continuall supply of ayde; this is sure, a Christian lives in a continuall dependence, and hath not a sufficiency in himselfe; all our stocke would be soone spent, if we had not continuall supplies

*scit, nunc nescit, nunc delectatur, nunc non delectatur, ut noverit non sua se-  
cultatis, sed divini muneris esse, vel quod scit, vel quod delectatur, &  
ideo sanctis suis alicujus operis justitiam non tribuit, vel certam scientiam  
am vel victtricem delectationem, ut cognoscant non a seipsis, sed ab illo  
esse lucem, quâ, &c. Aug. de peccat. merit. et remis. l. 2. c. 19.*

from

from heaven ; our fulnesse is not in our selves, but in our head : suppose a vessell (cracked and apt to lose all it receiveth) set to the conduit cock, it hath now a fulnesse from the conduit, and while that runs it cannot be empty, but if the cock should cease to run, the vessell would soone be emptyed : those that are in Christ live, but it is Christ that liveth in them, *Gal. 2. 20.* our life is not so much in our selves as in him ; our life is said *to be hid in him*, yea, he is *called our life*, *Col. 3. 3, 4.* In the naturall body the members have life in themselves, yet we know the life of every member is not so much in it selfe, as in the heart and head, and this appeares, because if there be a failing of spirits either vitall or sensitive, all the body sinkes ; and hereby we are taught the necessity of the grace of God, because if that be withdrawne, we wither as a blasted arme of a tree ; oh how woefully doth the goodly fabricke both of an enriched heart, and an heavenly conversation come tumbling downe, if God withdraw the props of supporting

## Chap. 14

f *Voluntas*  
*sine te quid*  
*agit, nisi quo*  
*procul exu-*  
*let a te, præ-*  
*cipites sem-*  
*per calles, &*  
*devia motu*  
*ingressura*  
*suo nisi ses-*  
*sam in bo-*  
*ne & agram*  
*suscipias,*  
*referas, so-*  
*veas, tuc-*  
*aris, hone-*  
*stes, &c.*  
 Prosper.  
 g *O µν εἰ-*  
*δως τὴν νο-*  
*σηµατι-*  
*στικὴν,*  
*ὡς εἶπεν*  
*τὸ ἱερεὺς*  
*τῆς ἐκ-*  
*κλησίας.*  
 Chrysost.  
 hom. 12.  
 ad Antioch.

and assisting grace? <sup>f</sup> God by his spirit  
 doth lead and draw the heart to him,  
 but when this bias is taken off by which  
 the heart was wheeled up the hill, it is  
 carried with great swiftnesse downe-  
 ward to sinne and the world. *Dauids*  
*fallings* had taught him this lesson, to  
 see a need of a stronger support than  
 his owne s, therefore prayed, *Hold up*  
*my goings in thy paths, that my foot-steps*  
*slip not,* Psal. 17. 5. yea, and he acknow-  
 ledgeth God to be his strength, and  
 stay, and rocke, and he that doth esta-  
 blish his way, and carry him in it; *I*  
*am continually with thee* (but whence  
 was it?) *thou hast holden me by my right*  
*hand,* Psal. 73. 23. *My soule followeth*  
*hard after thee,* (what enabled him?)  
*thy right hand upholdeth me,* Psal. 63. 8.  
 Thus then God for this end sometimes  
 suspends the workings of the spirit of  
 power from us, that we may see a ne-  
 cessity of grace, and know where the  
 fountaine is, and that all is of God, that  
 so we may depend upon him, and not  
 rest in our selves, and ascribe all to him,  
 and nothing to our selves.

Th

The second end of desertion is correction<sup>h</sup>; desertion is out of love, and though it be grievous for the present, yet the fruit is good, like the lopping or winter season, to the tree which makes for its strength and growth.

I will instance in such speciall sins, which bring this heavy rodde upon the soul.

CHAP. XV.

*Desertions are for correction, and are caused by pride, and carelesnesse, &c.*

I. **P**Ride; Which is a swelling and tumor in the spirit, or a lifting up in the heart, (2 Cor. 12.7.) through a supposed abundance of revelation in the minde, or of other rich endowments of spirituall graces; it brought upon the Apostle that goaring *Thorne in the flesh*, the messenger of Sathan to buffet him, lest hee should be exalted above measure. Pride is a dangerous evill, it breeds contempt of others, which God abhorreth, it is a crossing of God in the end of all his grace and mercy, which is to ex-

Chap. 15

*h Dilecti-  
one non odio  
non studio  
nocendi, sed  
desiderio sa-  
nandi, Aug.  
ep. 48.  
Pœnæ emen-  
datoria n. n  
interfectoria  
t. 1. de lib.  
ar. l. 3. c. 25.*

Deserti-  
ons corre-  
ctions.

I  
Of pride.

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alt his owne glory, *Ephes. 1. 6, 12. Chap. 2. 7, 8, 9. That no flesh should glory, but that hee that gloryeth, should glory in the Lord, 1 Cor. 1. 29, 30, 31. 2 Cor. 10. 17.* The more we esteeme of our selves, the more we take from Gods account and put to our owne, which is a robbing of God in that which he hath said, *He will give to none other, Isa 42. 8.* therefore *God resists the proud, Iames 4. 6. 1 Pet. 5. 5.* and cuts him short, and will not be friendly to him; *The proud hee looks at a farre off. Psal. 138. 6.* as with disdain and displeasure; *Making him low that exalteth himselfe, Prov. 29. 23.* the poore in heart are deare in his eyes; *And the hungry hee fills with good things, but the rich hee sends empty away, Luke 1. 53.* And no wonder that a proud heart is a dead heart, and that upon an elevated spirit there be barrennesse as upon the mountaines, for pride kills endeavour; rich men take no paines, but the poore is diligent, and all encrease and livenessse of soule is the reward of industrious seeking; as pride abateth endeavours, so it debaseth them, prayer, hearing,



hearing, all duties are spoiled by the  
favour of this noisome evil; oh yee  
proud in heart, your commodities are  
marred, and are not vendible; all your  
works lie upon your hands, as breathed  
and worthlesse wares, so as the mer-  
chant loseth, when his goods are not  
current and marketable; so you wax  
poore, you have no trade with heaven;  
that God that accepts the humble that  
comes to him with the lading of pray-  
ers, teares, groans, cries, and takes these,  
and likes them, and makes him rich re-  
turnes; turnes backe the proud and all  
their works.

2 Carelesnesse. In not accepting the seasons of  
grace, when God draweth neare, and  
and we regard not; when he knocketh,  
we open not; he often leaves us, and  
goeth from us; so he came to the  
Church, *And knocked, open to me my sister,*  
*my love, my dove, my undefiled, for my*  
*head is filled with dew, and my locks with*  
*the drops of the night,* but she was care-  
lesse, and regarded not the day of her  
visitation, and what followeth? I ope-  
ned

2  
Of care-  
lesnesse.

I  
Not ac-  
cepting  
seasons of  
grace.

## Cap. 15.

ned to my beloved, but my beloved had  
 withdranne himfelfe, and was gone ; I  
 fought him, but I could not finde him, I  
 called him, but he answered me not, Cant.  
 5.2,6. Sometimes the Spirit comes  
 sweetly melting, and tempering the  
 heart to an holy softneffe, and godly  
 sorrow, but is quenched by negligence;  
 therefore juſtly doth that foule groane  
 under the miſery of a ſtupid heart, la-  
 menting with the Church ; Why haſt  
 thou hardened our hearts from thy fear?  
*Iſay* 63.17. and taking up that cry  
 with me ſo often here, I cannot re-  
 pent, my heart is frozen, I cannot  
 mourne ; ſometimes he cometh with  
 ſtrong convictions, perſwaſions, and  
 corrections, to take the heart off from  
 a way that is not good, ſo that the heart  
 begins to draw backe it ſelfe ; but be-  
 cauſe we loſe this opportunity, there-  
 fore our ſins remain, and tyrannize in us,  
 cauſing uſe to take up *Dauids* complaints  
*Iniquities prevaile againſt me, Pſal* 63.  
 32. Sometimes he cometh exciting  
 and raiſing thoughts and reſolutions of  
 heart, to a more heavenly walking ;  
 but

but we hoise not up sails to these gales, we blow not up this spark, therefore justly are we left to a spirit of dulnesse, neither have life nor peace in the use of ordinances, and discharge of duties.

Secondly, the neglect of the meanes of grace, which is ;

1 When they are not so much used : as the body when it is shortned in necessary food, groweth weake ; so the abating of the commons of the soule doth weaken grace. The lesse plants are watered, the worse they thrive : we are fed by that whereof we are bred ; <sup>h</sup> *The word begets us*, 1 Pet. 1. 23. and the *word feeds us*, 1 Pet. 2. 2. There is a nutritive vertue in every ordinance; they are meanes appointed of God, as pipes for the conveyance of living waters, into these empty cisterns of our hearts ; if therefore, either out of wretchednesse, or pride, any doe withdraw from them, they withdraw from God ; and if so, no wonder if God withdraw from them: therefore consider this, if you have not fallen from your abundant use of the ordinances, and if

you

2  
Neglect  
of meanes  
1  
When not  
so much  
used.

h Παῖσι  
προφαιδία-  
φίρονται μά-  
λιστα κατὰ  
τὸ ἔλεος καὶ  
οἰκτιρῶν  
ἐν ᾧ καὶ  
ζῶν, ἡ ὁ  
αὐξήσας ἐ-  
καστοῦ γίνε-  
ται κατὰ  
φύσιν ἐν τῷ  
αὐτῷ. A-  
rist. hist.  
anim. l. 8.  
c. 1.

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2  
When not  
so well  
used.

you enjoy God lesse than you have done, know it is, because you seeke him lesse than you have done.

2 When they are not so well used: not the meere use, but the use of them in a spirituall manner doth profit; a man may starve in plenty; when you receive the Word and Sacraments, if you thinke that the very act done is sufficient, you are deceived; for the food of the soule is not like the food of the body, which being taken in onely, though there be no more thought of it, yet doth nourish; nor like the pools of *Bethesda*, which required but coming into it, when the Angel moved it: but we must bring hearts fitted and prepared, seeking earnestly of God the effusion of his spirit, yea, we must work the Word upon our hearts, knowing, that where the Ministers part ends, there ours begins; when therefore we onely heare, and labour not to work on our hearts to a conformity to the Word, we deceive our selves. *I am. 1.* and God requites our carelesnesse with spirituall impoverishment, shutting

his mercies, and locking up his treasures from us. As the blessing and good providence of God makes him that is diligent to increase in riches, whereas he *becometh poore that dealeth with a slacke hand*, Prov. 10. 4. so the same God doth plentifully recompence the diligence of the Saints in their spirituall affaires, and this he would have all men beleeve in their first comming to him, *That he is a rewarder of them that seeke him diligently*, Heb. 11. 6. But it is just, that he that labours not should not eat, he that digs not for the pearle, should not finde it, but that the fruit of spirituall slothfulnesse should be a decay in spirituall estate.

3 Neglect of duties and exercises of godlinesse: you know the promise, *To him that hath shall be given*, &c. *Matth. 25.* that is, he that useth his talent with fidelity, and sedulity, shall increase in the same talent (I say in the same<sup>i</sup>, for else it holds not, that he that useth the talent in one kinde, shall thrive in another, for what a man soweth, that shall he reape) but such as are idle and

3  
Neglect  
of duties.

i Abbot. in  
Tomp.  
Diarr.



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and negligent, shall grow worse and worse; duties of godlinesse are a Christians trade, and he that is slacke in them, shall be on the losing hand: God will punish the unfaithfull servant, and the wages of the idle shall be rods and stripes. Now the failings in duties are these.

I  
Not done.  
k *Inaqua-  
bilitas in  
bono non  
modo est  
impedimen-  
tum pro-  
gressus, sed  
causa re-  
gressus, &c.*  
Plut. de  
profectu  
virt.

1 *Que sunt  
in motu ad  
finem perfici-  
untur per  
motu ad fi-  
nem, quia  
per motum  
finem asse-  
quuntur.*  
Aquin.

I When they are omitted, this hinders spirituall growth<sup>k</sup>; for not onely contrary acts of vice, but cessation of acts of vertue, doth weaken the better part; we must not think that the livenes and vigorous stirring of spirit gotten in our approach to God in any duty, will last alway; we live by prayer, and reading, and meditation, as we do in the flesh by food, and sleepe, and other naturall refectiōs: and as the body, though it be filled to day, and spirits are much cheared, yet if there be not a constant use of food, it will wax weake; so it is with our soules<sup>l</sup>, if they doe not daily and constantly feed themselves in God, become feeble and languid: yet it must be noted, that it is not meere omission, but the voluntary omission

omission of duties which hurteth; when the heart hangs off, and forsakes it, as a thing unpleasant, then it is in the way to lose it selfe, and much of that sweet communion which it had; for when the heart withdrawes from God, then God withdraws from it, *Lev. 26. 27, 28* *2 Chron. 15. 2.*

2 When though duties are not omitted, yet are slightly done: a Christian may as well lose by doing good evilly, as by doing what is evil; and as well by misdoing of good, as not doing: remisse acts weaken habits, as well as contrary acts<sup>m</sup>; lazinesse and idlennesse in spirituall endeavours, are secret theeves, robbing us of many heavenly influences from above: cold prayer is like a bow slacke bent, which will not deliver the arrow home to the marke: where God reaps most, he soweth most; if we sow to the spirit, we shall reape of the spirit; any duty which is not spirituall and lively, is like a sacrifice without life, which God will not accept<sup>n</sup>; all is lost labour which is not done in the spirit; and as our actions

<sup>3</sup>  
Ill done.

*m Aliqui  
actus ab  
habitu pro-  
cedentes di-  
minuunt  
habitum, &  
negliger  
sunt.  
n Sapiens  
nummulas-  
us est Deus,  
nummum  
nec falsum,  
nec fractum  
recipiet.  
Bern. de  
temp. 109.*

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p *Nunquam  
abs te, abs-  
que te recedo.* Bern.  
ep. 116.

3  
Especially  
private du-  
ties.

actions are formed by our spirits, so our spirits are much formed by our actions; he that accustometh himselfe to doe good superficially, will become superficial in goodnesse; we should never come to God in vaine, nor thinke the duty well done, till we finde God *r.*

3 Private and secret converse with God in duties: a man may doe much in the view of others, with abundant flashes of affection, yet have little of God; publike actions are often, though materially spirituall, yet formally fleshly, being produced by humane respects; the heart filled with ambition, or such other advantage, which fil's her sailes for the present, and beares her on; but that which hath its rise from fleshly principles, doth not worke to the advancement of spirituall grace: secret duties are free from such mixtures and ingrediencies, as doe debase both the action and the spirit, and to a well tempered soule are very precious. Consider then what you are in secret, where no eare can heare, no eye can see, no hand can reward, but Gods alone

What

What are you in confession of personall failings, in supplication of such supplies, in thankfulness for such mercies, as none are privie to, but God and your selves? for if you be lesse active and serious in your retired and closet duties, then in those that are more open and publike, it is evident, that something without you doth make the difference; and if worldly motives are the wheels upon which your hearts are moved, it is no wonder if God meet you not with largesses of quickning grace.

4 Not watching: this is a great cause of declining; for the way is narrow, the heart apt to stray, and there are many things to drive and draw you from the path of life; and though there were none without us to put us out of the way, yet there is a sinfulness resident in us, and active; and when you goe from God, you goe from life, for your life is in him, and from him; in nature, causes worke strongest

4  
Not  
watching,  
q Nihil est  
in nobis  
corde su-  
gacius.

Greg. past.  
cur. part. 3.  
c. 1. §. 15.  
r Hostem  
foris non ha-  
bebat, do-  
mi tamen  
reperit: de  
Solomone

distum. Can. de repub. heb. l. 1. 13. nunquam cessat, vñ vñ, vñ  
vñ. ut Hannibal de Metello, apud Plut.

in

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in a propinquity, as the fire communicates more its heat to that which is neare it, then to that which is farre distant from it : so the closer we keepe to God by a watchfull and diligent carefulnesse, the more he powres into us of his fulnesse. By nature we were as farre off, and in that condition we were like those in the remote Northern parts, which darknesse and desolatenesse doth inhabit, because the Sunne hath little or no converse with them; we were then without God, *without Christ, and without hope in the world.* Eph. 2. 13. but by grace we are made neare, and so have fellowship and communion with God ; but if by heedlesnesse and folly we goe out from him, we have cause to blame none but ourselves, that we are lesse happy in the enjoyment of him : yea, if God loose upon us corruptions from within, and tentations from without to beleaue us, and much to spoile, pillage, waste and weaken us.

CHAP.



CHAP. XVI.

*Of grieving the spirit, causing de-  
sertion.*

**G**Rieving the spirit; this causeth  
God to withdraw; yea, it works  
not onely an eclipse of favour, but dis-  
favour; they *vexed his holy spirit, there-  
fore he was turned to be their enemy, and  
he fought against them*, Esay 63. 10. we  
must not conceive that there is any pas-  
sion in God, therefore that we may  
clare this matter, note, that the spirit  
may be considered, as having a dwell-  
ing in us or others, so it is subject to  
passion, that is, that which is of God,  
that renewed and heavenly quality in  
the Saints may be molested, oppressed,  
vexed; so the Saints may grieve them-  
selves, and they may grieve others, do-  
ing that which brings disquietnesse of  
spirit, and though this spirit be humane,  
yet in a sort it is divine; and when the  
renewed part is grieved, we may say  
the spirit is grieved, as that unpardo-  
nable sinne, which is a malicious oppo-

*Res deli-  
cata est spi-  
ritus Dei.  
Tert.*

## Cap. 16.

How the  
spirit is  
said to be  
grieved.

I

sing of the knowne truths, and heavenly graces in others, is called the sin against the Holy Ghost : as it is in it selfe, and so it is impassible, but yet it is said to be grieved.

1 Because those things that are the effects of griefe in a man, are sometimes done by him, as God is said to repent *Gen. 6.* and it is said he cannot repent *Numb. 23. 19.* that is, the forme of repentance which is a change of minde, cannot be in him who is unchangeable, but the effects of repentance are wrought by God, and these being signes of repentance; when God doth them, he is said to repent : as when a man undoeth what he had done, it is signe he repents; so when God was about to pull downe the fabricke which he had raised, it is said that God repented that he had made it: In like sort God is said to be grieved, when he doth that which men grieved by others use to doe, that is, when he chides, rebukes, withdrawes, &c.

2 Because the spirit may have cause of griefe; that may be done which  
give

gives just cause of griefe, and which usually with men works griefe; now it is not every sinne which is said to grieve, as every offence with man works a displicencie, but onely greater offences, and evils, worke griefe.

Now the things by which the spirit is grieved, may be referred to two heads:

- { 1 Dishonour.
- { 2 Disobedience.

1. Dishonour: honour is a tender thing, and by how much the greater it is, by so much the more dishonour grieves. We dishonour the Spirit: Negatively, when we give not that esteeme to his graces, comforts, ordinances, promises, influences, that we owe, especially if our defect be common, as a King would take himselfe dishonoured, if his proclamations, em- basses, pardons, favours, should not be entertained with high respect, especially by such as are not onely subjects to his power, but the objects of his speciall grace and favour; when the Sabbaths are not our delight, the word

Spirit grieved by,

I  
Dishonour  
t Malim de  
me dici nul-  
lum esse  
Plutarchum  
quam Plu-  
tarchum esse  
malum, et  
pejus duco  
mala de Deo  
sentire quam  
Deum esse  
negare.  
De super-  
stit.

## Cap. 16.

How the  
spirit is  
said to be  
grieved.

I 285

Gen. 6.

Numb. 23. 19.

Gen. 6.

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Spirit grieved by,

1 Dishonour  
t Malim de  
me dicirul-  
lum esse  
Plutarchum  
quam Plu-  
tarchum esse  
malum, et  
pejus duco  
mala de Deo  
sentire quam  
Deum esse  
negare.  
De super-  
stiti.



## Chap. 16

Spirit dishonoured,  
First directly,

I  
By low esteeme  
of it.

2  
Preferring  
other  
things before it.

our treasure, the promise our joy, Christ our life; then is dishonour done to God, who made these ours by his Son's blood, and reveales, offers, and seals them by his spirit.

2. Positively, so we may be guilty of dishonour two wayes.

{ 1. Directly,  
{ 2. Occasionally.

1. Directly, 1. When we have low esteemes of the counsells and comforts of the Spirit, when we accept them not gladly, keepe them not diligently, being such precious fruits, of so inestimable mercy; if a friend send to his friend, his counsells of love, and the tokens of amity, and they be rejected, he counts himselfe dishonoured, much more in this case doe we dishonour him who is so glorious and so gracious.

2. When we preferre other things before him, as the wisdom of the flesh before his counsells, and sinfull contentments, beggerly treasures, vanishing trifles before his comforts; what greater dishonour then that the things of the world should sit in the throne, and things

things of God in the foot-stoole, that the slave, yea the enemy should have more respect than the supream Lord?

3. When we charge our failings upon the spirit, as if a subject should father his bastard upon the Prince; false opinions, boasting that we are taught of God; rash and precipitant fierceness, calling it the zeale of the spirit; licentious walking, styling it Christian liberty; lumpish uncheartfulness, titleing it godly sorow; and presumptuous peace, naming it the comfort of the spirit: what is this, but to father error, madness, wickedness, and dull or sullen sadness upon the spirit, which is a spirit of truth, a spirit of holiness, and a spirit of comfort?

4. When men put spirituall things to base employments, as when we use our knowledge, or any gifts of ability spirituallly to pride, covetousness, fraud or any worldly end; this is as if the sacred vessels in the temple should be put to common employments, or as if we should use the royall robes of a King to act a play. This was *Simon Magus* his

M 3

fin,

3  
Charging  
our fail-  
ings on  
him.

4  
Putting  
spirituall  
things to  
base em-  
ployments  
u *Lucernam*  
*sur accendit*  
*ex ara Jo-*  
*vis, & c. re-*  
*pentem vo-*  
*cem sancta*  
*misit religio;*  
*sceleris spiri-*  
*tu, culpam*  
*lues in*  
*phædr. fab.*  
*l. 4. 68.*

## Chap. 16.

*Themistocles grecum  
apud persas  
interpretem  
interfici  
iussit, in-  
quam ratus  
grecam lin-  
guam in u-  
sum Barba-  
rorum con-  
vertere. Plu.  
in Them.*

5  
When a-  
shamed of  
him.

fin, *Acts 8.* who would gladly have purchased those rare gifts of the spirit, that he might seeme some body, and enrich himselfe, and thus many even of the godly doe much offend, putting forth their parts too much to their owne advantage; now what is this but to serve thy selfe, of thy God, and to make spirituall gifts the price of worldly vanities? and what dishonour is this?

5. When we are ashamed of the spirit before men, as when we dissemble and hide our graces, lest we should be scorned, when we count it a dishonour to us to be judged and called spirituall, or persons walking in the spirit: were it not a dishonour to a Prince that a subject and servant should be ashamed of his master, his livery, and service? this is greatly threatned; *Whosoever shall be ashamed of me and of my words, in this adulterous and sinfull generation, of him also shall the Sonne of man be ashamed, when he commeth in the glory of his Father with the holy Angells.* Mark 8.38.

2. As the Spirit may be thus dishonoured directly, so also he may be dishonoured by us when we doe such things as occasion it : As when by our faulty and unholy conversation we occasion men to thinke and speake evilly of God ; thus did they whom God taxeth, *Ezech. 36. 20, 23. Rom. 2. 23, 24.* these things seldome goe unpunished ; if blasphemy be so heynous, then it must needes be a great sin to cause it. Now when we walke so as that we doe either directly or occasionally worke dishonour to the spirit, we grieve the spirit, and so procure the effects of offence and grievance ; Gods withdrawing himselfe from us, and leaving us to the unhappy state of a withering and languishing spirit.

CHAP. XVII.

*The second meanes of grieving the Spirit is disobedience and resistance of the Spirit.*

**T**He Spirit may be resisted in

1. Others.

2. Our selves.

M 4

The

Cap. 17.

<sup>2</sup>  
The Spirit dishonoured indirectly : when we occasion others to dishonor him.

## Cap. 17.

Spirit resisted, first in others.

I  
By envying their gifts and graces.

καὶ ἐὰν αὐ-  
τὸν καθεύ-  
δῃς ὅτι ἐν  
μαρμαρί-  
νῃ Μιλλῶ-  
να νικῶν.  
The mist.  
apud Plut.  
de cap. ex  
hostib. util.

2  
Rejecting  
their coun-  
sells.

The Spirit may be resisted in others, even by the godly.

1. By envious workings against their spirituall gifts; when out of a displicency of minde against the lustre and life of grace and knowledge, which shines forth in others, we set our selves with detractions, discountenance, defamations, that by such or the like sinfull courses, we may cloud and darken them; we may and ought to emulate others, but not to envy any\*: The roote of envy is pride, the fruit is opposition; and this is a grievous sinne, and a sin against the Spirit, tending to the nipping and weakning of grace in others; in which way we worke against the Spirit; for what he builds we destroy, and what he plants we pluck up, and what he cherisheth, we withstand: But such envious spirits shall be brought low, *for God gives grace to the humble: but he resisteth the proud,* James 4. 6.

2. By stubborne rejection of the counsells of the godly, especially the ministers: thus the Jewes are said to resist the Holy ghost *Acts 7. 51.* because they



they rejected the Doctrine and counsell of the Holy ghost in his servants; when the Prophets spake to them, it is said the Spirit spake, and their disobedience is counted disobedience against the Spirit, *Neh. 9. 30.* and though this be a sin of high nature, yet so have the people of Israel beene transported through the heat of lust, that they have not onely rejected the counsell, but have quarrelled also with him that gave it; so *Asah* did: the Prophet had reprov'd him for his fault in seeking to the King of Syria, and for this, *Asah was wroth with the Seer, and put him in a prison house, for he was in a rage with him, because of this thing, 2 Chron. 16. 10.* When the Spirit comes in his servants, to convince, correct, perswade; and we grieve those by our slighting, refusing, and rejecting them, wee grieve the Spirit. *Luke 10. 16.*

Secondly, we resist the Spirit in our selves.

- { 1. By not doing good required.
- { 2. By sinning against light.
- { 3. By impenitency.

<sup>2</sup>  
The Spirit resisted in ourselves.

I. When

## Chap. 17

Pro. 8. 35.

I  
By hang-  
ing backe  
when it  
draweth  
strongly.

y Certissime  
no verimus  
nullum fide-  
sum, a Deo  
mondi scedem-  
tem relinqui.  
Prosp. l. 2.  
de vocat.  
gent. c. 12.  
Fulgent. de  
re hac fusius.  
l. 1. ad Mon  
Deus nisi  
deserentem  
se non dese-  
rit—  
non nos de-  
serit fons si  
nos fontem  
non desera-  
mus. Aug.  
in Joan. 3.  
2 eis vñ  
a dñi pcor.

1. When we hang off from that good to which we are strongly moved ; so the Israelites were much pressed to repent and to turne from their evill waies to God, yet were rebellious, insuafible, as God complaines of them: *Hear* oh my people, and I will testifie unto thee, oh Israel, if thou wilt hearken to me, &c. But my people would not hearken to my voice, and Israel would none of me ; but what followed ? So I gave them up to their owne hearts lusts, and they walked in their owne Counsell. Psal. 81. 8, 11, 12. God dealt with them as the Physitian doth with an unruly patient, whom if he will not be ordered he gives up ; here is a main cause why God hath retyred himselfe, & you have quenched and resisted his spirit which by inward pulsations and perswasions would have drawne you to a more holy walking, but you would not : but have withheld the truth in unrighteousnesse, Rom. 1. 28. For this sin God gave up the Gentiles to a reprobate minde, to a minde without judgment, which could not discern things aright, but they called darknesse light,

**Chap. 17**

light, and light darknesse, their foolish hearts being full of darknesse, yea he gave them up to most vile affections. And consider what a grievous sin it is to draw backe from that holinesse which God doth secretly draw thee to.

1. It is contempt of his Sovereignty and Authority, who is thy God and guide, and to whom thou hast given up thy selfe, and who hath power to judge and condemne thee.

2. It is a contempt of his goodnesse, for to what doth he call thee but to that which is thy good, thy peace, thy crowne, thy life? If thou hadst followed the Lord wholly, how would he have filled thee with his goodnesse? he would have had thee nearer him, that he might have blessed thee with greater riches of grace and peace; and seest thou not how he leaveth others to walk in a wofull way of darknesse and licentiousnesse? yet of his grace he came to call, and to draw on thy soule to more communion with himselfe: oh why didst thou so ungratefully despise such riches of mercy? how often hath he sought

It is contempt,

1  
Of his Sovereignty.

2  
Of his goodnesse.

## Chap. 17

3  
It is wil-  
full diso-  
bedience

4  
It is en-  
mity.

2  
By lustings  
against  
light.  
a *Parcitur*  
*Deus eis*  
*qui mala*  
*faciunt po-*  
*tius ignora-*  
*tione boni,*  
*quam appe-*  
*titione mali*  
Plut. de his  
qui sero, &c.

sought thee? how long hath he waited on thee? and hast thou contemned this abundant kindnesse?

3. It is a wilfull disobedience; because thou wast not onely enlightned, but with frequent, long, and strong perswasions moved: and the more thy rebellion is voluntary, the more it is sinfull, and causeth God to depart; he that sinneth against him, *sinneth against his owne soule*, Prov. 8. 36.

4. It is enmity against holinesse, else it could not be resisted, resistance is betweene contraries, and if thou walke contrary to God, what wonder if he walke contrary to thee? *Levit. 26.*

2. When a man sins against light and strong arguments of dissuasion: there are two degrees of sin.

1. desire, by both the spirit is

2. act, I resisted.

*Quest.* Whether it be worse to will evill, than to doe it.

*Ans.* We must distinguish of the will.

There is a will { Incomplete,  
Complete.

An

An incompleat will is that which is not fully and maturely set upon its object, and it hath these two things in it, or one of them : 1. it is not deliberate, but sudden, rash, precipitant; when a thing is not done out of judgment and reason, it is not fully voluntary; thus that which is done out of passion, as feare, anger, &c. is not a compleat act of the will, because not deliberate. 2. It is not determinate, so not so much a wil as a velliety, which is not a full tendency of the heart to a thing, but a weak, mixed, checked, fluctuating inclinednesse to it, the will not going fully one way, but as it hath something to perswade, and something to dissuade, so it is divided, partly willing, and partly nilling.

These things premised, I say :

1. That the greater sinfulness in any act is from the will ; for 1 some acts which are materially evill, are not formally evill without the will; as if a man working with an axe kill a man, though killing be materially evill, yet if the will had no influence into the fact, it is not murther, *Deut. 19. 5, 6.* so happily *Lots* drunkenness:



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*b Dionysius  
cum audiret  
duos de se  
male dicen-  
tes, ebriosum  
et sobrium;  
hunc ut in-  
eptum, illum  
vero ut ma-  
levolum  
demisit.*

*Plut.*

*c Qui homi-  
nem non oc-  
cidit, sed  
vulneravit  
ut occidat,  
pro homici-  
da est. Ele-  
ment. Jur.  
part 4. §. 9.*

drunkenness: 2 All acts which are formally evill, are made more sinfull, by how much the more the will is in them. <sup>b</sup>

2. That a determinate will to sin, though without the act is more sinfull, than an act of sin without a determinate will; because he that is fully willing, sins as much as in him lyeth, <sup>c</sup> and though the act be wanting, yet it is not from any reason against it, but from some other cause, as it may be it is out of his power, or appears very hurtfull, bringing shame, paine, dammage, danger, or the like; as he sins worse that is purposed to deny Christ, though yet he have not done it, than *Peter* who did deny him in act; but not with a full will; where sin hath the full consent it is an absolute Sovereigne, but where it hath the act, but not the consent, it is but a tyrant, which prevails not so much by its owne power, as by the weaknesse of its adversary, and the concurrence of externall help.

3. That a sinfull act with the will is most sinfull, because there is an actuall concurrence

<sup>3</sup>  
A sin wil-  
full most  
sinfull.

concurrence of the whole man to it, yea, and this argueth a great sinfulness in the subject, for lustings to sin are lesse evitable than acts, therefore not onely to conceive sin, but to bring it forth argueth a greater power of sin: there is more against acts of sin than against inclinations and desires; many respects keep men from doing evill, that cannot prevent motions to evill, so that sin ruleth much in such an one, as willingly commits it.

Now when the soule hankers after sin, in frequent, potent, and allowed lustings unto it, the spirit is resisted, and so grieved; the spirit is resisted in three respects.

1. In respect of the *rule*, the word, which is the law of the spirituall kingdome, which is a pure and perfect law, not onely ordering and judging the externall acts and issues of the heart, but the motions and lustings also, requiring not onely abstinence from sinne, but death unto it, *Eph. 4. 22. Gal. 5. 24.*

2. In respect of *grace*,<sup>d</sup> which is a principle disposing against sin, this is checked,

For the spirit is resisted in respect,

1. Of the rule

2. Grace.  
d In eadem specie peccati gravius peccat fidelis quam infidelis. A qui. in Rom. 8. lect. 1.

## Cap. 17

3  
Inward  
workings.  
*e. Vniuscui-  
jusque Ca-  
sus tanto  
majoris est  
criminis,  
quam oprius-  
quam cade-  
ret, majoris  
erat virtu-  
tis.* Bern. de  
inter. Dom.  
c. 50.

Spirit resi-  
sted by do-  
ing evill a-  
gainst light  
Especially  
when,

1  
The acts  
are for  
kinde grie-  
vous.

2  
To the  
shame of  
religion.

checked; and the light and lustings of it, are overwayed through the rebellious disobedience of the heart.

3. In respect of these *inward operations* and workings of the *spirit*, by which he excites and quickens the new man to newnesse of life; his counsells are repelled, his comforts rejected, his rebukes contemned, his offers disvalued, all coards are broken, and the soule like a prevailing streame beares downe all.

2. Secondly, men resist the spirit by doing evill: this is a further degree, when men not onely lust unto sin, but fall into it; here sin is perfected: these things grieve the Spirit, *Ephes. 4. 30.* especially,

1. When the *acts* are for kinde *grievous*, such as are the manifest deeds of the flesh, *Gal. 5. 19.* and those pollutions of the world, *2 Pet. 2. 20.* these are worse; 1 because the godly have more strength against such, then against sins more spirituall: 2. They are most contrary to grace, for they are contrary to nature.

2. When to the *shame of religion*, open

open sins are provoking sins, because they feed and quicken that malice that lyeth in the sons of Belial to reproaches against godlineſſe, and lay ſtumbling blocks in others wayes, ſo croſſing the Spirit in the great work of turning men from ſin, becauſe men are hardened, and ſet further off when they ſee ſuch wickedneſſe in them that are godly: This was their ſin that cauſed Gods worſhip to be deſpiſed. Mal. 1. 9. *This hath been by your means, and will be regard your perſons, ſaith the Lord of hoaſts?*

3. When the ſins are ſuch as he hath often fallen into, and often confeſſed and bewayled; iterated ſins are double ſins, as it is in figures, the addition of any one makes the number ten times more, this ſtrikes deep; that having been often in fault, and often freed; yet a man ſhould ſin again, this was that which made Solomons ſin of a deeper dye, that he had found mercy: *The Lord was angry with Solomon, becauſe his heart was turned from the Lord God of Iſrael, which had appeared unto him twiſe.* 1 Kings 11. 9. So Ezra confeſſeth the grievouſneſſe of

<sup>3</sup>  
Relapſes.

N

fin,

## Cap. 17.

fin, being committed after pardon  
*After all that is come upon us, for our evill  
 deeds, and for our great trespassse; seeing  
 that our God hath punished us lesse than  
 our iniquities: and hast given us such deli-  
 verance as this, should we again break  
 thy Commandements, and joyne in affinitie  
 with the people of these abominations,  
 wouldst thou not be angry with us till thou  
 hadst consumed us, so that there should be  
 no remnant nor escaping?* Ezra 9. 13.

14. Concerning the sin which the peo-  
 ple of God committed before the Ca-  
 tivity, God gives them especiall charge.  
*Thou shalt not commit this leudnesse of  
 thine abominations.* Ezech. 16. 43. when  
 then a man after mercy, begged, and  
 graciously renewed, he shall again trans-  
 gresse, this is high rebellion. So Ma-  
 2. 13. &c.

4  
 When  
 such as a  
 man hath  
 suffered  
 much for.

4. When a man hath suffered much  
 for his sins, many rebukes from heaven,  
 checks from conscience, frownes from  
 men, stripes from God, yet willingly  
 returns to do this evill; this was the  
 great impiety in the wildernesse, though  
 often reprov'd, yet they sinned



in like kinde again and again, *They have tempted me these ten times.* Numb. 14. 22. this was in *Nehemiah's* eye the great aggravation of their sin, that after they had suffered so great miseries, *They did evil again before God.* Neh. 9. 28.

5. When the acts are frequent, though in their kinde lesse abominable then many; many smaller sins may amount to as much as a great transgression, yea often lesser evils provoke most, as we say to our friend, would you stick with me in so small a thing? so God takes it ill; when in things which are more in our power, we transgresse, for it proceeds from much neglect of him; and it is more that he should be neglected by his children, then that his enemies rebell.

6. When the occasion is lesse, the sin is the greater: *Adams* turning from God for the forbidden fruit, so small a matter, was very grievous; the lesse a man is tempted, the more voluntary is his sin, and so more sinfull.

7. When it is a leading sin, as 1. when by a governour, or minister, whose ex-

5.  
When often committed.

f *Quo levius mandatum, eo gravius peccatum.*

6.  
When occasion small.

7.  
When it is a leading sin.

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ample doth much, especially if such a one sin in drawing others to sin, this God will punish, as in *Aaron* who was not only an *occasion*, but a *cause* of the peoples Idolatry, by the *Idols* which he made. *Exod. 32.4.* So *Mal. 2.7, 8, 9.* 2. When it is the *first transgression*, and breach of a law: so *Nadab* and *Abihu* for offering strange fire, were judged of God. *Levit. 10.* So *Vzzab* for touching the *Arke.* *1 Chron. 13. 10.* As in civil States the *first breach* of a law is often punished with exemplary punishment: it is a dangerous thing in a common wealth to be the *first man* in a rebellion, and to break theyce to others.

Thus you see how the *Spirit* may be resisted and grieved many wayes, and for such causes, as the *outward* man is often left unto great calamities, so the *inward* man is afflicted with great miseries, through Gods departing from him when the soule joynes it self to other lovers, then comes a kinde of divorce and God saith of a man as he did of *Ephraim*, *Ephraim is joyned to Idols, let him alone,* *Hof. 4. 17.* Let him go

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on in his way, let his soule wither, let his lusts prevaile upon him; let nothing do him good.

3. Men resist the Spirit, when they beare up themselves with fearelesnesse, boldnesse, shamelesnesse, and impenitency in their way, especially when they are strongly called and urged to repentance: as the authority of a Prince is two wayes resisted.

1. When men willingly transgresse.  
2. When they beare up themselves impudently and stubbornly in their transgression. So God is not only opposed and affronted by disobedience, but also by impenitence: and indeed there is more provocation in a fault when not bewailed, then in a fault when it is committed; to a good disposition, he that is penitent is in a sort innocent, humble confession is a kinde of satisfaction, but stoutnesse and stiffneckednesse encreaseth rage. For impenitence is,

1. A continuation of the offence, he is still in the offence, his heart is with it, and in interpretation of Justice, he doth sin continually, that repents not; Repentance

N 3

breakes

Thirdly,  
the Spirit  
is resisted  
by voluntary  
impenitency.

For it is 1.  
a continuation  
of the  
offence.

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Soul T  
the 2<sup>d</sup> of  
2. A justifi-  
fication of  
the offence

breakes off the soule from it; but *impeni-  
tence* is a continuing it; *disobedience* in  
committing sin, is like the falling into  
mire, & *impenitence* is like the lying in it.

2. *Impenitence* is a *Justification* of  
the offence; for he that repents not, ac-  
knowledgeth no offence: when a man  
apprehends that he hath done evilly,  
this breeds shame, sorrow; which ever  
arises as high as the sight of the sinful-  
nesse of sin; so he that is not ashamed,  
seeth not the evil that he hath done:  
see it in the Jews, *No man repented him  
of his wickednesse, saying, what have I  
done?* Jer. 8. 6. they being a stiffneck-  
ed people, were far from judging and  
condemning themselves, yea they ex-  
cused themselves and pleaded their  
cause as if they had done nothing wor-  
thy of such evils as the Prophets threat-  
ned; yea, they argue the matter with  
God hand to hand. *O ye Priests that de-  
spise my Name, and ye say, wherein have  
we despised thy Name?* Mal. 1. 6. *Ye  
offer polluted bread upon mine Altar, and  
ye say, wherein have we polluted there-  
of?* v. 7. *Ye have wearied the Lord with*

your

your words, yet ye say, *Wherein have we wearied him?* Chap. 2. 17. *Return unto me, saith the Lord of hosts, and I will return unto you; but ye said, Wherein shall we return?* Chap. 3. 7. *Ye have robbed me; but ye say, Wherein have we robbed thee?* v. 8. *Your words have been stout against me, saith the Lord, yet ye say, What have we spoken against thee?* v. 13.

Thus an impenitent person justifieth himself, and this provokes highly, especially where the fault is,

1 Great. } as it is here.  
2 Cleave. }

3. Impenitence is *disloyalty*, yea, greater than an act of offence, for a man may offend out of feare, hope, rashness, ignorance, &c. but he that is wilfully impenitent hath a disloyall spirit towards his God.

1. Here is *little love*, for love would melt and draw the heart back to God.

2. *Little feare*, for this would make a man *serious* in consideration, *humble* in confession, and *feruent* in supplication that his sin may be pardoned, and favour restored.

3.  
Greater  
disloyalty  
then the  
act.

Impenitents are  
disloyall,  
having  
1 Little  
love.  
2 Little  
feare.



## CHAP. XVIII.

*Perswasive considerations to move men  
to study the preservation of communion  
with God.*

**N**OW having treated of the causes of  
the sad losse of Gods quickning  
presence, I come to consider of the cure  
and because as some are *actually* in this  
miserable state, and all are *potentially* in  
it, that is, though they are not in this  
maner deserted, yet they may be: I  
will accordingly prescribe rules,

- § 1 *Preservative for all.*
- § 2 *Restaurative, for such as are in  
this state.*

In the former I will propound some-  
thing,

- § 1 *For perswasion.*
- § 2 *For direction.*

That which I perswade is, that men  
would labour to maintaine a constant  
communion with God, consider

- 1. *You may lose much of God, as  
have declared: the best may be in the  
case*

Labour to  
maintaine  
communi-  
on with  
God: for,

I  
You may  
lose much.

case, therefore be not secure; & though thou saylest now with a full gale, thou maist be becalmed, thy mountain is not so strong but it may be shaken, <sup>h</sup> dangers should make men wise, especially so great as this; though the promise assures thee of *life*, yet thou art not out of danger of *sicknesse*, thou caryest a back-sliding heart in thy bosome, and there are seducing spirits (many Legions) which seek to cloud the day of thy spirituall prosperity: therefore watch, that you enter not into temptation. Mat. 26. 41. But work out your salvation with feare and trembling. Phil. 2. 12.

• 2. You may lose that quickly which will hardly be recovered; a Ship is easily born down the stream, but it is hardly fetched up again; the Philosophers tell us that the way from the *habis* to the *privation*, is easier than the way from the *privation* to the *habis*; as a man may easier make a seeing eye blinde, then a blinde eye to see; a man may soon put an instrument out of tune, but not so soon put it in again; a man may lose more strength in a dayes sicknesse,

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g Δαδιδ  
ινυγνι. x  
τις ουδ  
ται; Greg.  
Naz.  
h Amina  
motus &  
mores suum  
habent or-  
bem. raroq;  
confidunt.  
Cun. de re-  
publ. Hebr.  
lib. 1.

<sup>2</sup>  
More then  
will easily  
be recover-  
ed.

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i Corpora  
tarde augescunt, ac cito  
extinguuntur, citius  
templum à  
Romanis destructum,  
quam à  
Iudeis stru-  
ctum. Sa-  
van.

<sup>3</sup>  
It will be  
grievous,  
& Misenum  
est fuisse be-  
atum.

τὸ χαρὸν  
μὲν τίπ' ὅτι ἀγαθὸν μέγιστον ἔστιν. Theophyl. ep. 37. ὅς τις  
ἴδῃ ἐκ τῆς ἀρετῆς χαρὸν, πέποιθε ἀλλοτρίῳ δὲ αὐτῶν ἐνδοξὸν ζῆλον,  
&c. Eurip. in Hec. aciores sunt morsus libortatis intermissæ. Cic. in  
Offic.

<sup>4</sup>  
Its possi-  
ble to  
keep it.

ness, i then he can recover in many  
dayes of health: Therefore when thou  
art mounted aloft by plentifull supplies  
of grace, as upon Eagles wings, take  
heed of falling, for it is easier not to fal,  
then to rise; if thou provoke thy God  
to retire, it may cost thee many prayers  
and teares to get him to return, when  
thy lusts begin to stir, and to be armed  
with a new strength; these monsters  
will cost you labour and sweat to muz-  
zle them, & subdue them: it is easier to  
keep out an enemy, then to expell him;  
a man may better keep an estate then  
get it: how did the Church seek Christ  
before she found him again? Cant. 5.

3. The losse will be grievous, it is most  
miserable to have been happy: \* when  
you have found the sweetnesse of Gods  
presence, it will be a bitter thing to  
lose it.

4. It is possible to be kept, it is a com-  
fort that care will keep it.

Object. But how do maintain a con-  
stant

stant communion with God, but do at one time or other fall behinde hand.

*Ans.* 1. This doth not argue it *impossible*, but *difficult*.

2. The more *difficult*, the greater *care* is required, and a wise man stirres the more when a case is difficult.

*Object.* But God doth sometimes of his own pleasure shorten and diminish the influences of his Spirit, even because he will, and that for ends best knowne to himselfe.

*Ans.* 1. If it be not for your *default*, it is not lost by you, though in such a case it be lost to you, because you have it not, yet you have not lost it, & so it is without sin to you; as it is in bodily health, if it depart, but not by our *default*; by want of due care of it, we sin not, it is our present *affliction*, not our *fault*.

2. Whom God hath so left, he hath not left in that *maner* as he doth *others*, as we may see in examples. 1. He denyeth not a *generall assistance*, but a *speciall*; that is, he withdrawes not all those workings of his power, by want of which an *universall* weaknesse and dead-

1 *Animus  
fortis crescit  
in ipsa rerū  
difficultate.  
Bern.ep.  
246.*

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deadnesse overspreads his servants, but in some *particular* case only, as in *Peter*; Christ did not leave him to a *general* declension, but to a *particular* slip. 2. He did *sooner* return to *Peter*, and caused *Peter* to return to himself. 3. He communicates more to them *afterward*: so *Peter* gained by his *losse*.

3. Wee are not so much to minde what God doth in the way of his *free* pleasure and absolute soveraignty, as what he doth in *ordinary*; nor so much what *he will doe*, as what *he will that we shall doe*: nor so much what the *Issue* of our work shall be, as what our *rule* is. This out of doubt we shall finde by an holy walking, even more of God, if not at this time in this thing, in this kinde or in this measure, yet in another, for *our labour shall not be in vain in the Lord*.

1 Cor. 15. 58. It is possible and frequent to finde little strength in some case, and much in another: it may be thy lusts may be working, but thy heart melting, fearing, mourning, warring, praying, and abounding in much spirituall life: it may be in afflictions thou maist have more



more sorrow and unquietnesse of heart, being not so abundantly filled with spirituall comfort; but this may be recompensed in much meeknesse, humbleness, hungering after God, dependance upon him, &c. God will not be wanting to thee that failest not thy selfe, if thy love be constant to him, much more is his to thee: we say love descends stronglier then it ascends, the father loves the childe better than the childe loves the father; Gods love begets ours: therefore it is not only a *preventing* love, before ours, but an *excelling* love, above ours.

5. Consider the *excellency of enjoyment of God.*

1. In the *meanes* of it, 1 the *Son of God* dyed to obtain it, his blood was poured out, that there might be a way for man to have Communion with God: we are made neare and have access to God, and favours from God, at no lesse price then the blood of the onely begotten Son of God.

2. The *Spirit* himself is imployed to poure in the treasures of divine grace.

3. All

5  
It is an  
excellent  
thing: in  
respect of  
1 the  
meanes,  
1 Christ.

2 The  
Spirit.

3. All

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3. All ordinances.

2

In respect of the effects.

1. Comfort and happy concord.

in *Omne bonum concordie cognatum est.*

Spond. in hom. Ilia. 2

1

Betwixt conscience and himselfe.

in *Mens conscia verbera cadit occultum quatiente animo torture flagellum.* Juven. de improb. Sat. 13.

2

Betwixt the affection and condition.

3. All the *Prophets, Apostles, Preachers*, yea, the *Word* and *Sacraments* are the instruments of conveyance of this high favour.

It must needs be of great worth and excellency, for the effecting of which, such high persons, and excellent means are employed.

2. In the effects. 1. It brings great peace and solace, because it sets the soule in an harmonious state<sup>m</sup>.

1. A man carried on in a heavenly course, by a divine hand, hath concord betwixt *Conscience* and himselfe.

Conscience, as it is a *tutor* for instruction, so is a *task master* for exaction; as it shewes what we owe, so it demands it: now when a man hath his rent ready for his Lords Bailly, he is not molested. Conscience will murmur and grumble if a man come short, but holy walking keepes peace.

2. *Concord* betwixt the affection and condition; that is, when a man enjoyeth God, he hath what he would have: now if a man have what he loves, he is satisfied: as if you give a poore man riches,

riches, his heart is eased. Whom doth the godly man love and desire in the world more then God? *Psal. 73. 25.* he is his light, life, strength, Joy, *all in all to him. Col. 3. 11.*

3. *Concord* betwixt *inclination* and *action*; when a man hath a principle that disposeth him to holinesse, and yet is hindered or perverted, this is a sicknesse and paine to the soule; as if you stop water in its course, it is full of unquietnesse: therefore when by divine assistance the soule is loosed of her bonds, and freed from impediments of running her desired course, it is peace.

4. Betwixt *hope* and *reason*: if a mans wayes be not exact, reason will give check to hope, and feare and anxiety will breake in, and it cannot be peace; but where reason concludes for hope, apprehending not only the excellency of the end, and the possibility, but the probability and the certainty; if hope expect, and the understanding dispute against it, going about to overthrow its title, it cannot but breed trouble: supplies from heaven will prevent this,

3  
Betwixt  
inclination  
and  
action.

4  
Betwixt  
hope and  
reason.

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5  
Betwixt  
the ordi-  
nances  
and the  
heart.

this: for these supplies keep the soule in her way, and the way leads to the promise, and the promise strengthens hope, and in this way reason will joyn with it, the understanding will see all cleare, and so the heart will be quiet.

5. Betwixt the *ordinances* and our *hearts*; this *concord* lyeth not only in this, that a man shall more prize them, but also that he shall receive more by them. For,

1. The heart doth more *sympathize* with the, it is more *receptive*, Gods presence in the soule doth *capacitate* it, it makes it more meet for the Gospels, and as wood that is dry will take fire more then wood that is wet, because it is nearer the nature of fire, so the heart draweth more life, and partakes of the power of ordinances, by how much the more it hath a preparednesse through grace.

2. Where God is *present* in the soul, he is present in the *ordinances*; as all the *servants* are ready to serve him whom the *master* honours: God hath a more full command of all then any Sovereigne,

craigne, and if he will that the meanes of grace shall bring in much of heaven, it will be done: and where a man is thus feasted with the fat things of Gods house, it is a great solace to him, partly *because* the things themselves are excellent, and partly *because* they are testimonies of Gods speciall favour and grace.

6 *Concord betwixt duty and ability*: it is a great discomfort, when a man seeth his way and cannot walk in it, or when there is that disproportion of strength to his work, that he doth it not without much contention, difficulty, wearinesse; but when a man is able, then he is merry at his work, his labour is no paine; having the help of a God of power, *He runs and is not weary, and walks and faints not.* Esay 40.31. That is done with alacrity which is done with facility.

7 *Concord with the Saints*: holinesse is their proper quality, and therefore the more holinesse the greater agreement, there will be a sweet *consenting*, and *consentring* with them; your moti-

7  
With the  
Saints.



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on and theirs, your hearts and theirs  
your end and theirs will harmonize  
sweetly, that you shall have their coun-  
sell, countenance, company, comfort  
and it is a great solace to have commu-  
nion with them, who are so neare  
God, and so full of God.

2  
Effect,  
glory.  
1. A glo-  
rying spirit

2 *It brings glory.* 1. *A glorying spirit*  
that is, it worketh joy and triumph  
God, when the soule is caried in a ho-  
course, the presence of God is so deare  
and the contentment and sweetnesse  
his way so precious, that he not on-  
blesseth his God, but he also blesseth  
himself in his God, he seeth that God  
with him, and this is a sign of his fa-  
*For wherein shall it be knowne here, that  
and thy people have found grace in  
sight? is it not in that thou goest without  
Exod. 33. 16. And so a noblesse  
spirit is begotten in him, through which  
he is set above the world, so  
through his God, whom he findes bet-  
ter than a thousand worlds, he tramples  
upon the world.* Rom. 8. 31. And

o *Marcus*  
*Galeacius*  
said, Hee

that counts all the gold and silver in the world worth one  
Communion with Iesus Christ, is worthy to be accursed.

neith

Neither enticed with hopes, nor deterred with feares, but like a conquering Champion breakes through the armies, and hostes of the world; what need he feare the assaults of creatures, that hath with him the power of the Creator? and how is he armed against all trouble, *That hath the spirit of glory and of God resting upon him?* 1 Pet. 4. 14.

*It is an honour to a man to be full of grace, and full of life; if reason which is but humane, do exalt a man so much above the beast; then how much more doth grace, which is divine, exalt the Saints above men? yea, if those ornaments of the reasonable creature, which are gotten by humane endeavour and are common to all, be such a crowne of glory; what honour is it to have the Spirit of God, making the body the tabernacle of his rest, and filling them with the glory of his presence, and the blessed operations of his grace? To be trees even green and flourishing, filled with fruits of grace, to receive daily from heaven that which excels the Crownes of Kings,*

2  
It is an honour to have God dwelling in us.

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to have Christ under thy rooffe, fleeping with thee ? *Apo. 3. 20.* To lye downe daily, not only with *Abraham*, *Isaac*, and *Jacob*, but with Christ himfelfe, to be led into his wine-celler, to have the mighty God walking with thee, what glory is all this to thee, which is the highest honour of the Angels ?

<sup>3</sup>  
Honour  
to have  
God wor-  
king with  
us.

3 It is an honour to have God co-working with thee, his hand with thine: a man would think it an honour to be with *Princes* in employment: while thou enjoyest inward quicknings and assistance, as heaven joynes it selfe with thee, thy work appeares to be a noble employment, and a service acceptable. As the sacrifice of *Abel*, *Gen. 4.* had this testimony of Gods acceptance, first came from heaven upon it; as also afterwards in the Law: *Levit. 9. 24.* So when God enkindles the soule with his Spirit, for spirituall Sacrifices, it is a signe that they are accepted of him. The Apostle by this proves his Ministry to be of God, and according to Gods will, because God did work in him, and gave

gave him sufficiency to those great things. 2 Cor. 3.

6 Consider there is a necessity of divine assistance; we are not like a Ship rigged and fitted, and sent out to Sea, and so left to shift for it selfe, but God is our continuall Pilot, and that power which wrought at first unto the working of Conversion, *Ephes. 1.* worketh still, *Col. 1. 18.* unto fructification, augmentation, and perseverance; what need we have of the help of this power may appeare, if we consider:

1 That the most excellent Saints have failed, when they have been left to themselves.

2 That our taske is great.

3 That our strength is small.

1 Through the debility of grace received; It is but little which we have attained, and grace being so imperfect, there remains in us a proportionable

{ impotency }  
{ enmity } to good.

2 Through the measure and mixture of a contrary principle; the flesh so rooted, so potent, so overspread, so active,

O 3

so

6  
It is necessary to have the assisting presence of God.

1  
The best have failed without it.

2  
Our taske great.

3  
Our strength little.  
1 Grace low.

2  
There is a contrary principle.

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so chaying and *pressing down*, Heb. 12. 1. that the Apostle not only saith, *we cannot do what we would*, Gal. 5. 17. but also that *himselfe cannot*, his sin like a tyrant leading him captive whither he would not. Rom. 7.

3  
Exigences  
many.

3 Through *exigences in our way*, great feares, straights, extremities, which without the help of the Spirit, we could not passe through.

4  
Satan  
mighty.

4 Through *Satans mighty and subtile tentations*; all these, inherent corruptions, difficult occurrents, Satans workings meeting with small measures of grace, must needs prevaile unto grievous consequences without the support of the hand of the Almighty.

But at  
sometimes  
especially  
divine as-  
sistance is  
most ne-  
cessary.

And though wee stand *alwayes* in need of a divine presence; yet at *sometimes especially*.

In some  
great ser-  
vice.

I When we are put upon some *special service*, as Abraham, who was to leave all and to go he knew not whither. Gen. 12. how would reason and affection have barred and blocked up his passage, if he had not been mighty through God; so in that other busi-  
ness



ness of sacrificing his son. *Gen. 22.*  
*Ezra* when he was to take a long journey by a way that he knew not, *asked of God a right way* and safe protection from the hazzards that he might meet. *Ezra 8. 21, 22.* and when our path is not a beaten way, or when it is a difficult way, and we are put upon new and special service, then is a time to crave the aide of God.

2 When there is *some eminent weakness*, and decay grown upon the spirit, by a customary carelesnesse, and long negligence in the way of holinesse; in such a case a man is like one in whom nature is so oppressed and over-mastered by the strength of a disease, that without the help of the Physitian hee cannot recover: this *David* found in his declined estate, which made him pray that God would set him right, restore and establish him, *Create in me a cleane heart oh God, and renew a right spirit within me. Psal. 51. 10.*

3 When *some lust hath recovered*

*in consuetudinem verso, nisi ineffabili divinae gratiae miraculo non resistitur.*  
 Bern. apud Guilielm. Paris. de tentat. & resist.

O 4

strength:

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2  
 When there is some eminent decay

*Vide*  
 Thom.  
 sum. 1. 2. q.  
 109. 2. 7.  
 Greg. de  
 Valent. 2.  
 disp. 8. q. 1.  
 punct. 8.

3  
 When some lust hath recovered.  
 p Peccato

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*strength*: when the Jebusites have made inroads upon Israel, and *Babel* hath prevailed upon *Sion*; then we need the help of the Spirit to charme down these spirits, to hush these windes, to deliver the poore captive out of chains; if lusts prevaile to lead captive, they will easily hold fast in captivity, and except redemption come from heaven, how should a feeble soule quit it selfe out of the jawes of Lions; yea, out of the hands of the powers of darkness?

4  
In fierce  
assaults.  
q *Vis. Pa.*  
*visiens. de*  
*tentat. &*  
*resist.*

4. *In fierce assaults*, and strong tentations; when Satan layeth siege to the soule, shooting his fiery darts, and using stratagems of policy, joyning his endeavours with our corruptions, as winde with tyde; then we have cause to pray as *David*, *Hold up my goings in thy paths, that my footsteps slip not.* *Psal.* 17. 5. The Apostle also found he had need of help from heaven when he was assaulted; and therefore he prayed thrice, that the thing that he feared might depart from him. *2 Cor.* 12. Christ hath taught us to pray daily,

*Lead*

*Lead us not into temptation*, for it is dangerous; and then tentations are most dangerous, when 1. *most sutable*, when Satan joynes with our disposition or constitution. 2. *continuall*. 3. when opportunity and power is greatest.

& *resistite*, inquit Hieron. contr. Pelag. lib. 2. *Tubet orare ne intentionem ducantur*, i.e. *ne ab ea vicantur*. Aug. lib. de corr. & grat. cap. 6.

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r In Mat.

26. 41.

*Debit iuxta vos discre non quidem surgite*

& orate,

*sed surgite*

In great afflictions.

5 In great afflictions, wants, paines, dangers, persecutions, it is hard to endure fights of afflictions, to suffer great and fore evils, especially when they are multiplyed and continued, whether our sufferings be corrections from God, or persecutions from men, wee need then a greater strength then our owne, for we see in both how the greatest champions have been foyled, when God hath for a time retreated, and left the to try it out in their own strength: *Iob*, the mirrour of patience was overtaken with much impatience; and *Peter* that man of courage, was over-mastered with cowardize; the one so far, as to quarrell with his God, the other so far, as to deny his master; and these things are

*Quosq; ne-  
ges unquam  
posse jacere  
cadunt.*  
Ovid. am.  
lib. 1.

*Ut ruina  
majorum sit  
cautela minorum.*

Greg. Moral. *David amicus Dei, & Solomon amabilis ejus aucti sunt. Ut & ruina nobis ad cautionem, exempla præberent.* Hieron. t. 1. ep. 9. *Ad hoc peccata illorum hominum scripta sunt, ut Apostolica illa sententia ubiq; tremenda sit, qui videtur stare, videat ne cadat.* Aug. de doct. Christ. lib. 3. cap. 23.

6  
In want  
of means.

6 When the meanes of grace are cut off from us; these are the food of the soule; and when these faile, it would be with the soule as with fire, which by withdrawing the fuell would be extinguished; or as with the body, which by want of nutriment would be famished. A garden, if when the heavens drop not in sweet showres, it be not watered by the Gardiner, withereth; this is our comfort, that though when the meanes of spirituall life are afforded, we must expect all supplies in that way, yet we are not set in such an absolute dependence upon them, but that through God, when they are wanting we may be sustained: *Light* in the present ordinary course of nature comes from the Sun and Stars; yet God gave light at first to the world, when yet they were not created, *Gen. 1.* So when the Sun  
and

and Moone (the meanes of knowledge) shall not give light, *The Lord shall be to thee an everlasting Light, and thy God thy glory.* E<sup>l</sup>ay 60. 19. but if God should not feed us himselſe, when with *Eliab* we are in the wilderneſſe, how ſhould we ſubſiſt?

7 When inward comforts are ſuſpend-  
ed, and the ſtreames of living water flow  
not from the well of life, when ſtormes  
and tempeſts ariſe, and the waters of  
*Marah* overflow; then if God doe not  
uphold, the ſoul ſinkes in the deeps, as  
*David.* *Pſal.* 69. 1, 2. *Heman.* *Pſal.* 88.  
*Iob* 1. 6. In times when the ſweete guſt  
and taſte of thoſe things which did re-  
freſh the heart are cut off: if God put  
forth himſelſe in a way of help, the  
thirſt and labour of the heart, will bee  
much *aſter God.* *Pſal.* 63. 8. but if God  
withdraw his hand, either the heart ly-  
eth ſleeping and feeding upon inferiour  
things, like the *Prodigall*, who when  
he had not bread, fed upon chaffe and  
draſſe; or elſe it faints in diſcourage-  
ment, hangs the wing, and lyeth in  
fruitleſſe and mournfull dejection, ei-  
ther

7  
When  
comfort is  
ſuſpended.



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ther *fearing* to draw neare so great a God, or *thinking* it in vaine to stir. It is hard to live by *faith*, when all *sense* faileth, and to retain a living hope, when *feares* break in like a flood.

All these things considered, doth it not much concern us to endeavour to keep the good hand of God with us in all our wayes? Let this suffice for perswasion.

## CHAP. XIX.

*Directions how to retaine a divine quickning presence with us.*

**T**He next thing is, directions how we retaine the happinesse of divine assistance;

*Direct.*  
Acknow-  
ledge it.

I  
With  
thankful-  
nesse.

I *When you have it, acknowledge it.*

I *With thankfulness*: prize it, for it is a precious mercy, it is a *multiplied* favour: how much have you in this one thing? All the comfort and sweetness of duties, *the* quietnesse and liberty from lusts, *the* fruit and efficacy of ordinances depends upon this; if God hold back this one mercy, all these are gone: consider what a difference is in  
your

your selves and wayes, when you are carried in the *gracious armes* of God your helper, and when you are left to walk in your *own strength*. Oh how great is Gods goodnesse to you ! hee calls upon others for the same things, and Conscience stands as *Pharaohs* task-masters, *requiring* the tale of bricks, but not *allowing* straw, it impels and presseth, but gives no enlargement of heart, and buffets and wounds them for neglect; as the hard *Creditor* that taking the *poore debtor* by the throat, saith, Pay me that thou owest me, but yeelds him no power to do it: thus God might deale with you also, for he oweth not *assistance* to us, but we owe *obedience* to him; remember we had power, and it is just to demand what we cannot doe, because the weaknesse that is in us is of our selves; we have impoverished our selves : Therefore when in much mercy he puts forth his hand into the work with thee, be very thankful. If the work be not done, he is no loser; if done, and well done, he is no gainer. *Iob* 22. 2. *Chap.* 35. 6, 7, 8.  
*Psal.*

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*Psal. 16. 2.* But the gaine is all to thee, all the good that comes by it is to thy selfe.

And *this* also take into thy thoughts, it is a signe of great loving-kindnesse; consider the infinite distance betwixt thee and the great God; would a King sit downe to worke for, and with a mean man in his trade, to help to maintaine him? *one thing* more I adde, that you have cause to be thankfull, because by this God testifieth his acceptance of thee and of thy way, or else his hand would be farre from thee: get therefore and keepe thy heart in a thankfull plight: this is one way to continue it.

2. With *faithfulnesse*: take heed of taking from God to set up thy self, put not that to thy account which belongs to him; take heed of sacrificing to thy strength, or parts, acknowledge that all the excellency of all thy actions is of him. God is very jealous of his honour, and (as I have said) oftentimes leaves

2  
With  
faithful-  
nesse.  
u Iovi cu-  
stoditem-  
plum, seque  
in sinu Dei  
sacravit  
Domitia-  
nus, quod

ipsum in seditione Vitelliana conservasset. Sueton. in Domitiano. Huc omne principium, huc refer exitum. Horat. l. 3. od. 6. x Agasticles extorris est factus, quod tripodem quem ipse ludis obtinuerat, non dedicasset Deo. Herod. l. 1.

his

his people to feele their owne weaknesse, because they honoured not his strength: If the faculties of thy soule bring in willingly and plentifully, offerings unto God, say as *David*, when so much store with much freenesse was brought in by the people to build the Temple. *Now our God we thanke thee, and praise thy glorious name, for who am I and what is my people, that we should be able to offer so willingly after this sort? For all things are of thee, and of thine owne we have given thee; O Lord our God, all this store that we have prepared to build thee a house for thy name, commeth of thine hand, and is all thine,* 1 Chro. 29, 14. 16. So the Apostle, when in that distresse before *Nero*, he was so couragious, did not ascribe it to his owne strength, but acknowledged that it was the Lord. *The Lord stood by me and strengthened me,* 2 Tim. 4. 17. It was his way to strip himselfe, and to cast the honour of all his ministry, and actions upon God, *by the Grace of God I am that I am,* 1 Cor. 15. 9, 10. and you see with how full a gale of Divine grace he was carry-

y Si quid  
enim recti  
gerimus,  
Domine, au-  
xilante te  
gerimus: tu  
corda no-  
ves, &c.  
Prosper.

## Cap. 19.

Si aquam  
hauris pute-  
um corona:  
Fontinalis  
festus erat  
Dies Rome,  
quo in fontes  
coronas pro-  
jiciebant,  
puteosque  
coronabant.  
Varro. l. 5.  
de lingu.  
lat.

κύματα  
ἐκ τῶν  
ὀρέων  
ἐκ τῶν  
ὀρέων  
ἐκ τῶν  
ὀρέων.

ed in all his way. Learne therefore in all things, wherein the excellency and life of grace shines forth, to know, that as the starres shine not by their owne light alone, but by a light which they have from the Sun: so thy lustre and vigour in thy way is not of thy selfe, but from him who is thy life; that thou mayest not draw downe that to the feeding of thy pride, which should be to the glory of God: what ever thou dost, when ever thou art carryed through any service, still say as the Apostle, *Not that we are sufficient of our selves to think any thing as of our selves, but our sufficiency is of God,* 2 Cor. 3. 5. I may say in a spirituall sense, as Solomon in a naturall, *Honour the Lord with thy substance, and the first fruits of all thine increase, so shall thy barnes be filled with plenty, and thy presses shall burst out with new wine.* Prov. 3. 9, 10. As by the first fruits they acknowledged, that all was his, and that it was not their tillage and labour, but the influence of his blessing, which caused the fields to be clad with grasse, and stored with corn; so doe thou acknow-  
ledge



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ledge that it is not any thing in thee, but all of God, that thou bringest forth the fruits of righteousness, and then his promise is to be with thee, and to make thee to abound still, and to bring forth more fruit, *Psal. 73. 23, 24.*

2. Use his help, when he comes with excitements and enlargements of heart, turne not back the *inspiration* of the Almighty: *quenching the spirit* is often the cause why God shuts in his Spirit. I have spoken of this before, but I will adde somewhat more here in discovery how men sinne against the Spirit. Know therefore that thou mayest *grieve the spirit*, not onely by doing evill voluntarily against knowledge; but also by

*omitting good.*

*remissenesse in good.*

1. By *omitting of a knowne dutie*, when God sheweth you what is good, and stands ready to helpe you, if you wilke not in your way, you provoke him to leave you; and because this is so incident unto men, through carnall and worldly affections and distractions, I will briefly declare,

*Direct.*

Use it when you have it.

Grieve not the Spirit.

By omission of duty.

## Cap. 19.

For 1. It is  
finfull.

It is a de-  
nying of  
Gods due.

1. *the sinfulness,* } of it.  
2. *the foolishnesse,* }

First, *It is a denying of God his due* a withholding from him that which due to him, as you are his creatures, servants, children, a people in covenant he comes not to you as that *cruell* *servant*, to his fellow servant, *Matth.* 28, 29. but he entreats and graciously moves for his owne, he forgave you your former debts, and now though he might demand the whole, yet he is content to take it, as you can pay it; will you now deny him? the flesh and you yeeld, the world commands and you obey, yet you are not *debtors* these, but to *the Spirit*, *Rom. 8. 12.* He comes with one hand to give, as with the other to take; and he gives more to you, then he demands of you; he gives you leave to *aske him what you will*, *Matth. 21. 22.* and is not backward to heare, *He doth not turne back your prayer*, *Psal. 66. 19, 20.* he may have said upon your praying to him *Solomon of Adoniah*; *God doe so to me and more also, if Adoniah have not spoken*

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this word against his owne life, 1. King. 2.  
 23. And if he should shut out our pray-  
 er, what a sad case would you be in:  
 therefore be not of a withdrawing  
 heart, to deny God: Consider further,  
 when you doe neglect and refuse to doe  
 your duty; you deny his Sovereignty,  
 and in effect you say as Pharaoh, *Who is  
 the Lord that I should obey his voyce?*  
 Exod. 4. 3. and as those rebels, *this  
 man shall not have dominion over us.*  
 Luke 19. 14. And your denying of God  
 in this kinde, is worse than when the  
 wicked and such as are forsaken of him  
 deny him; for 1. they stand not so  
 engaged unto God, God hath not said so  
 for them, he hath not done that  
 good for them that he hath done for  
 you, they have not so given up them-  
 selves to him as you have done, yet  
 when they doe not what they know, he  
 brings their sin upon their heads. God  
 took the Kingly throne from that great  
 King Nebuchadnezzar for his sin, and so  
 dealt with his son Belshazzar, the  
 son you may see, Dan. 5. 22. *Thou, O  
 Belshazzar, his sonne hast not humbled thy*

Yabb bey  
 warbo  
 am stand

Yabb bey  
 warbo  
 am stand

Your de-  
 nial worse  
 than the  
 denyall of  
 of others.

You are  
 more en-  
 gaged.

Yabb bey  
 warbo  
 am stand

Yabb bey  
 warbo  
 am stand

Yabb bey  
 warbo  
 am stand

## Cap. 19.

2  
You deny  
God in a  
small mat-  
ter.

3  
You have  
found  
much good  
in the  
way.

There  
may be  
speciall  
and great  
sinfulnesse  
in omis-  
sion.

I  
In respect  
of the du-  
ty.

I  
When the  
duty is of  
great im-  
portance.

*selfe, though thou knewest all this.*

2. *You stand with God for a small mat-  
ter, having given up your selves to  
God; if a man sue to a woman, he  
keth it not so ill, that she will not bestow  
her selfe upon him, as being his wife;  
that she denyeth him some particular  
duty.*

3. *They never knew that of God, or  
of his way as you have done, they think  
it is a hard way, and that God is an hard  
master, but you have found much good  
1. A gracious assistance, God meeting  
you in the way with a gracious hand  
help: 2. A sweet recompence, the wages  
hath bene your wages, it hath brought  
meat in the mouth; therefore it is very  
sinfull for you to withdraw from the  
way.*

Secondly, there be other particular  
aggravations of the sinfulness of this.

respecting the { duty,  
neglect.

1. In respect of the duty, omission  
becomes more sinfull.

1. When the duty is of great im-  
portance, when much hangs upon it;

I, the

1. the duties of publick places, Magistracy, or Ministry, for if such be neglected much evill followeth; 2. the duties that have greatest influence into the life of a Christian, as meditation, searching the heart, repentance, &c. If these be not done, God loseth his due many other wayes, because the spirit and life of other duties depends upon these; all duties are necessary, but some are of more importance; there are *Sapientia* & *Sciencia*, these things must be especially minded, *Matth. 23. 23. Luke 11. 42.*

2. When the duty is much enforced, by former resolutions, by present impulses.

3. When you have found much good in it.

4. When it is most facile in respect of ability and opportunity; in such cases the disobedience of the heart is greater, and so the sinne also is greater.

2. In respect of the neglect: the finelnesse is encreased;

1. When it is extended, when voluntarily a man lives in neglect of that he knoweth.

2  
When much enforced.

3  
When much good hath come by it.

4  
When most facile.

2  
In respect of the neglect.

1  
When extended.



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2.  
Nor lamented.Secondly,  
as it is sin-  
full, so it is  
foolish.I  
Against  
true rea-  
son.  
a *Voluntas*  
*est appetitus*  
*rationalis,*  
*opere a*  
*yaδύστητα*  
*λόγῳ.*  
Arist.  
Rhet. l. 1.  
c. 10.2. When *not lamented*, the heart be-  
ing not only stubborn, but secure,  
senselesse, impenitent, in these cases the  
sin becomes exceeding sinfull, and ve-  
ry provoking.2. As you have seene the *sinfulness*  
so cast your eye upon the *foolishness*  
of denying God what he calls for.1. In every *voluntary action*, you have  
a *reason* that moves you, <sup>a</sup> especially  
when *two ways* are set before you, then  
then consider what it is that *moves* thee  
to withdraw thy selfe from that un-  
which thou art excited of God; what  
is it, the shunning of any *evill* & thing  
then if the *good* which is in Gods  
be not *greater* then *all evill*, and if the  
*lesse* of God, be not a *greater evill*, than  
all the *evill* thou shunnest: or what,  
it the *difficulty* of the duty: think then  
hast thou not found the *way* *smooth*  
doth not God offer his *hand* with thee  
to the *worke*: what is the *worke* to the  
wages: or what is it to gratifie thy selfe  
with some *present advantage*: think  
then if any thing can be *good* *without*  
*God*, and if there be not a *greater*  
good.

good in his way, and if thou maist not have that very thing in Gods way, which thou seekest out of it: Thus you will finde that *without reason* you deny God.

2. God *hath devised the best way for your good*; his wisdom and goodnesse have conspired to prepare that way which might be *best* for you, therefore to follow your *owne* counsells, and affections before his counsell is *folly*, see all that God hath done, looke into this visible world, who could have by wisdom framed and ordered every thing in that order, and beauty as all things now stand by his hand? yet this is the great *foolishnesse* of the world, men thinke, they can *order* things *better* for themselves then God hath done, and this very principle is the maine roote of all the strayings of men; But suppose a ship at sea in the windes, among many rocks, whether were it better, that the Pilot, who is skilfull should steere her, or the passenger who knoweth not his way? Consider that good and evill are *hardly knowne*, they many times are *vei-*

2  
It is a leaving that way which wisdom and goodnesse direct to.

## Cap. 19.

led with such viſages that there need wiſdome to diſcerne, and it is alway ſafeſt to follow the greateſt light, your wiſdome is but *barrowed*, it is but a drop from that *Ocean* of wiſdome which is in him who is *wiſedome*, and it was given you for *this end* that you might be ordered by his wiſedome, to the *true* and to the *greateſt* good; as the eye in the body was given you not to be a ſole and ſufficient guide to the body, but that by you might be *capable* of the light of the *Sunne* without which the eye cannot ſee, therefore it is *folly* to be ledde by your owne ſpirits, and not by Gods.

3  
You croſſe  
your  
hopes.

b This is  
to doe as  
thoſe,

Δὲ τῇ δουρί, καὶ τῇ ὑμετέρῃ δουρί. Diog. apud Laert. l. 6. *Beatus*  
quippe vult eſſe etiamſi non ſit vivendo ut poſſit eſſe. Quid eſt  
voluntate mendacius? Aug. de Civitat. Dei l. 14. c. 4. apud Camerac.  
collat. Amic.

3. You *croſſe* your hopes and prayer  
for it is in vaine to aſke or expect any  
good, but in the way of good: b God  
that undertakes to ſave you, hath ſhew-  
ed you the way; now if you reſuſe the  
way, you reſuſe your owne good, Pſa  
73. 24. *Thou ſhalt guide me by thy coun-  
ſells, and ſo bring me to thy glory.*

4. You

4 You refuse to doe *what you must doe*, when God speakes he will not bee denied; if you stand out now, he will have it out another way, he will have it out in repentance, and mourning, and though now thy heart be not bowed in doe thy duty, he will make thee repent thy folly, before he will put up such disobedience.

Secondly, you sin against the Spirit, when you *doe lesse then is clearly due*, when you doe not as *Caleb who followed the Lord wholly*. Numb. 14. 24. Josh. 14. 14. When like ill debtors you pay *something*, but not the *whole*: Thinke not that it is enough for you to be doing good, for you may as well *sin in doing good*, as in *doing evil*; and indeed a good man sins more in *good* then in *evil*: Now note that the deficiency of a man in doing good is from a *twofold spring*.

1. *Insufficiency of strength.*

2. *Malignity and sinfulnessse of heart.*

In the *former* you are like a *sick man* that cannot do what he would, in the *other* like an *idle man* that will not doe what he can: The *difference* in these two is.

1 That

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4  
You must  
doe it at  
last.

Secondly,  
sin not a-  
gainst the  
Spirit by  
doing lesse  
then you  
should.

Lesse is  
done.

1 From in-  
sufficiency.  
2 Malign-  
nity.  
These dif-  
fer.

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1 That when a man comes short out of *weaknesse*, there is a *present willingness*, his heart yeelds all, he consents fully to the demand of God, and grieves that hee cannot doe what hee would. *Rom. 7.*

2

2 It is not *imputed unto sin* : God will not charge the defect upon such as are his, because they are *not under the Law, but under Grace.* *Rom. 6.*

But *voluntary neglects* he will require at your hands : It is certain all the *other Churches* were found defective, and did not all they should as well as *Ephesus* ; but this was that which brought *Ephesus* under the rod, because she did not what she *could*, but was *voluntarily* deficient. *Apoc. 2. 4.*

Sinfull  
defect.

And a man may be defective *two wayes.*

1  
Doing  
lesse for  
quality.

1 By doing *lesse for quality* then he should, not putting so much into his duty as belongs to it, or not bestowing the cost that he might ; but being slight formall, heartlesse, &c. this is like unto their sin in *Mal. 1. 14.* having in the focke a *male*, they offered a *corrupt thing*



thing, this provoked God unto indignation, yea to execration against them, God looks for what we can, *Deut. 6. 6.* *Eccles. 9. 10.* so *David* saith he did, I have prepared with all my might, &c. *Chron. 29. 2.* Common stuffe will serve for an ordinary house, but if it be for a palace for a King, then silver and gold and great art is used.

2 By doing lesse for quantity then we ought: God stands much upon quantity, because all our ability is from him, and to curtaile his service is a dishonour to him, for it detracteth from his greatness, and sheweth what little respect the heart beares him, when it puts him off with halfe, short, lame, and curtailed duties; we are wont to frame our actions and cariages towards men in a way proportionable to their quality, our deportment unto a King is such as may declare a stamp and impression of his Majesty in the heart; God is sensible of this disesteeme: see how hee leads with them. *Mal. 1. 8.* *If ye offer the blinde for sacrifice, is it not evill? And if ye offer the lame and the sick, is it not*

c *Plut. de*  
*profect. vir.*

2  
Lesse for  
quantity.

not

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not evill? Offer it now unto thy Governour, will he be pleased with thee or accept thy person, saith the Lord of hosts? and ver. 14. Cursed be he that having a Male, &c. For I am a great King saith the Lord of hosts, and my Name is dreadfull among the heathen. And again, if God should not bee strict in the quantity of his service, religion in time might come to nothing, it would be so lessened and nibbed, that in time there would scarce bee any memoriall of a God, or any honour done unto him.

Here by the way let me take liberty to answer two *Questions*.

CHAP

CHAP. XX.

**I** Quest. Since all come short of what they know they should doe, and God imputes not that as sin to them that are beleevers; How may a man know when his deficiency is imputed as a sin to him?

**W**hen his defect is voluntary: he doth but little, & is not willing to do more, he knoweth he should doe more, but his will is against it; God expects this at least, that though his people be unable to doe all, yet they should bee willing; hee will have all their hearts towards him: and this David gave in charge to his son Solomon. And thou Solomon my Son, know thou the God of thy father, and serve him with a perfect heart and with a willing minde; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek him, he will be found of thee, but if thou forsake him, hee will cast thee off for ever. 1 Chron. 28 9.

*Answ.*  
Signes of  
sinfull de-  
fects.

<sup>i</sup>  
When vo-  
luntary.

2 When

Cap. 20.

2  
When  
lesse done  
then hath  
becne,  
though  
the cause  
be the  
same.

3  
Leſſe then  
others.

d' ἐκ τῶν ἰσχυρῶν  
 μὲν καὶ ἐκ  
 εἶναι, τὰς  
 δὲ Νέκας  
 ἀγαθὰς.  
 de Asia di-  
 xit Agesi-  
 laus in Plut.

4  
When you  
live not by  
what you  
doe.

2 When you do lesse then you have done : the same necessity still urging, conscience still pressing, opportunity still serving, this was the sin of that back-sliding people. Apoc. 2. 4. *They fell from their first workes* : Therefore Christ threatned to forsake them.

3 When you doe *lesse then those* that have like abilities, occasions, engagements, opportunities; but much more clearly you sin when others that have more streights<sup>d</sup>, more encumbrances, *lesse abilities, lesse meanes, lesse advantages,* shall exceed you in fruitfulnessse, and all the wayes of godlinesse and piety.

4 When you live not by what you doe, but lusts grow strong, and grace weak, and all is worse and worse; as in the regiment of bodily health, when a man declines it is a signe he hath not a due care of his dyet, or rest, or exercise, you must hold up *life*, the Church of *Ephesus* doubtlesse was doing, but shee was still a loser, her spirit and strength decayed, as it is with him that is in his *trade*, but doth not follow it to purpose, and

and so goeth back in his estate; according to the wise mans speech: *He becommeth poore that dealeth with a slack hand, but the hand of the diligent maketh rich.* Prov. 10. 4. *By much slothfulnesse the building decayeth, and through idlenesse of the hands the house droppeth through.* Eccles. 10. 18.

5 When God accepts not what you do, when he is pleased with our wayes, he sheweth his liking of them, sometimes by a secret testimony, giving Joy, *Our rejoycing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God we have had our conversation in the world, and more abundantly to you ward.* 2 Cor. 1. 12. *Enoch had this testimony, that he pleased God.* Heb. 11. 4. 5. sometimes by rewarding, as hee did *Phineas*, Numb. 24. 11, 12, 13, sometimes by filling the heart with much spirituall life and vigour in the work, but where God accepts not, there is a damp upon the spirit, the duty goeth forth like the *Raven* out of the *Aik*, but returneth not as the *dove* with an *Olive branch*

9  
When  
God ac-  
cepts not  
what you  
doe.



Cap. 20.

6  
When the  
cause of  
defect is  
evill or in-  
sufficient.

branch in the mouth, a man is no way bettered by what he doth.

6 *Enquire into the reason* why you do lesse then God calls for, and take a true account of thy selfe; aske thy heart what moves, and take a full answer from it; for you may discern by the reason that it gives whether all bee well or no, no doubt but it will have somewhat to pretend, but weigh all in the ballance; if the reason be insufficient, you are sinfully deficient; as if you finde slothfulnesse, loathnesse to bee at so much paines, which was their fault, none stirreth up himselfe to &c. *Esay* 64. 7. or if it be respects to thy lusts, thy needlesse ease, superfluous gaine, unnecessary employment, unseasonable delight; these and such like, robbing God of his due, leave a great guilt upon the soule.

*Quest.*

2. *Quest.* How a man may know hee doth his duty, when the heart is still pressed to more and more than is done.

1 *Answ.*  
by Cauti-  
on.

1  
Be liberal

*Answ.* By way of { *Caution.*  
                                  { *Proposition.*

1. *Caution*, be liberall; keepe your hearts

Hearts open and full for God; though  
other things should be done, yet the  
heart may and ought to hang most af-  
ter God: these paths are more noble,  
more sweet, more futable to a holy  
heart, a childe should be willing to doe  
what his father bids him, though hee  
send him as *David* into the field to keep  
sheep, but he had rather be in his fathers  
presence: you should alwayes come to  
God with *delight* in him, and go away  
with *desire* after him; as they say in meats,  
it is good to leave with an *appetite*, sa-  
tety is hurtful, that friend is scarce wel-  
come that is glad to be gone from us;  
if a signe you have little love to God,  
when you come with *unwillingnesse*, stay  
with *wearinesse*, and goe out with glad-  
nesse, be ever bent towards him, account  
your duties, and converse with him  
your pleasant seasons; let all other things  
be as your labour, this as your meale;  
never think you do enough, say as *Da-  
vid*, I will yet praise him more and more.  
Psal. 71. 14.

Caution, be rationally: Take heed  
not being bound with more lawes then  
are

Thine  
giving

Conscience  
giving

Rational  
ofte you  
may be  
oppressed.

Cap. 16.

Things  
oppressingCōscience  
erroneous.

c Metum  
appellans  
Graeci At-  
tia quā  
ligamentū.  
Plut. de  
superstit.

are imposed by God, and of adding the yoke which he puts upon you; there may be much deceit in this, in having the heart engaged to more than God requires: There are *two things* which concurring with principles and dispositions that are good and holy, may vex the soule with a kinde of spirituall oppression and extortion.

I *An erroneous Conscience*: as sometimes it erres by exacting lesse than it should, and giving acquittances, when the debt is not fully discharged; sometimes it erres by going beyond *Commission*, and exacting above the bound. A weak servant sent to gather up his masters debts may mistake his business by misjudging of the *summes*, requiring an *hundred pound* where the bond is but for an *hundred crownes*. The spirit of a man is so apt to erre, that like water which is hardly kept within its bounds, it transgresse not on the left hand by defect, it often mistakes on the right hand by *excesse*. Thus *superstitious spirits* demand more then they need, and lye in *chaynes* of their own makinge, subject then

themselves to ordinances and wayes which God made not.

*Superstition is prodigall*, and there is this quality in men, that in those things which indeed are enjoyed of God they are deficient, but in their owne inventions abundant; they are loath that God should carve for himselfe, but if God will take it of their cutting, they will goe farre: So the Pharisees, who in a way of religion, were most irreligious, neglected judgement and mercy, Luke 11. 42. but in traditions and rules of their owne coyning, they were very free and liberall: *Episcopacy* offends more by addition and multiplication in religion, then by subtraction.

And as the superstitious, so the melancholy and fearefull spirit are off ready to goe beyond the line, and casting themselves into inhabitable and unsufferable wayes of religion; where the sunne of piety in a mistaking and yeelding spirit, is so hot, that nothing can grow for it, nature is parched, strength wasted, health impaired, state

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neglected. I have knowne some that have thought themselves ill imployed in *any thing* but in the *exercises of religion*; and when they have beene in their *businessse*, or at *meat*, or in *bed*, have beene forced to lay by all and to go to *prayer*, or, &c.

2.  
Satan.

2. *Satan* puts men upon *more*; hee is sometimes an *Angell of darkness* withholding men from good, or drawing to *evill*; so hee is sometimes as an *angell of light* exciting unto good.

1.

For, 1. *It is his principle* and constant *rule*, as much as hee can to *saile with the winde*, and to row with the *tyde*, to joyne himselfe to the *tempests* and *spirits* of men in their *owne way*, and if hee finde principles and dispositions not altogether so fit for his turne, hee cannot *change* them, hee will rather *use* them as he findes them, then *cross* them: So hee found in the *Levite* a great *zeale* for the *Law of Moses*, and he makes this *use* of it, to set them against the *Gospel*: *Saul* also was one that made conscience (as it seemeth) of seeking God before he went to *barre*.



battle, and hereupon *Samuel* not coming according to expectation, *Satan* puts him to offer sacrifice himselfe, and did it with that impetuousnesse and importunity, that though *Saul* knew it was not his office, yet the case standing as it did, *He forced himselfe and offered the burnt offering.* 1 Sam. 13. 12.

2 *Satan* hath in this way a great end, he brings men by it into great straits; what have the *Jews* lost by that misguided zeale, and religious disposition? and by this he *wearieth* and *tyreth* out the spirits of men in their way, and breeds in them a *dislike* and wearinesse in religion, riding the soule as it were out of *breath*; so we have knowne many very forward and active for a time, but now as wearied men they are laid down to rest, and their life is gone. By this also he works ill effects on others, who by the rigorous courses of men religious, looke upon religion as a tyrant; who is able to summe up his treacheries? what a plot was that which hee had at *Corinth*. His device was to get advantage upon them. 2 Cor. 2. 11. and

Q 3

how?

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how? he seeth a *zeale* in the Church against the *offender*, and a *mournfull spirit* in the *poore man*, and now he drives on the Chariot, and works in the zealous spirit of the Church, that they may hold on in a severe way against him, that so, *He might be swallowed up of overmuch sorrow.* 2 Cor. 2. 7.

Quest. *How a man may know when he is pressed to good, that it is by Satan?*

Ans<sup>w</sup>.

It is a sign Satan puts on to good.

I

When piety and mercy are separated.

Ans<sup>w</sup>. The print of his foot will be found where he hath been, and though he put upon good, yet it is ever in an ill way, as for instance he may be discerned,

I When he *divides piety from mercy*, and carieth the *soule* on without care of the *body*; when God comes he comes with much goodnesse, and as *Jacob* drave softly as the *children and cattle were able*, Gen. 33. 14. so he will not so put on the *soul* as to destroy the *body*, grace and the law are for the perfection of nature, not destruction; the religion that Satan deviseth is hard and cruell: how did the Priests of *Baal* cut and launce themselves, even till the blood poured out? 1 Kings 18. 28. The

Jewes

Jewes learned of God to sacrifice beasts, but of Satan to sacrifice their children ; *They burned their sons and their daughters in the fire, which I commanded them not, neither came it into my heart.* Jer. 7. 31. rather then his servants shall be oppressed, he will lose his right. *I will have mercy and not sacrifice.* Mat. 12. 7.

Yet we must not presse this rule of mercy too far to an immoderate indulgence unto nature, the soule must not be too much loser by the body, nor God for man, nor must this be extended to the base favouring and sparing of our selves in times of persecution ; *For he that so serves himselfe, shall lose himselfe.* Luke 9. 24. If you send your servant upon businesse of great concernment, and he fall sick, and so do not what you expected, you excuse him ; but if hee say as the sluggard, *Prov. 20. 4.* the winde blew, and the ayre was stormy, and wet, and cold, you will not take this well. So when you cannot do him service through disproportion of your strength to your work, he will beare

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<sup>2</sup>  
When pi-  
ety and  
charity se-  
parated.

with you; but what ever it costs you from men and devils; when you know his will, as you are able you must obey.

2 When he *divides betwixt piety and charity*: as when the Jewes devoted so much to pious uses, that they left nothing for their friends, no not for their parents; but when their father, and father in necessity asked reliefe, they said, *It is a gift by whatsoever thou mayst be profited by me.* Mat. 15. 5. that is to say, that which thou askest for thy supply is given to another use, and I have nothing for thee. Again, when men walk in such a way of religion, that they provide not for their families, which is so far from Christianity, that the Apostle saith, *He is worse than an Infidel that provideth not for his family.* 1 Tim. 5. 8.

Again, when servants bestow that time with God which belongs to man: God never demands of you that which is not yours, he never requires you to rob your masters to pay him.

<sup>3</sup>  
When  
without  
order.

3 When *without order and reason*; as when you are put upon one duty in the season of another: as when your calling,

calling, refreshing, occasions truly and necessarily call you one way, and yet conscience driveth another; or when you are hearing, to be put upon reading; Again, when you are put upon extraordinary duties without extraordinary occasion; or when put upon such actions as belong not to your place; as *Saul* to offer sacrifice, *Vzziah* to burne incense: Let this suffice for the first way of answering the question.

The *second way* of answering is by *Proposition.*

**1. Proposition.** There are *bounds of duties of godlinesse*: for the law is full of reason; now reason requires no action without limits, if it bid a man eat, give, labour, &c. it together with the matter includes the measure; if a master bid his servant goe, and say not whither, and how far; how can the servant obey, whē he knoweth not his masters minde? if I would have an house built, or a garment made; except I appoint the bounds and measure, how can the artificer fit my desire?

Now

2 Answ. to  
the main  
Quest. by  
propositio.

I  
Godli-  
ness hath  
bounds.



Cap. 20.  
First for  
extension.

I  
Ability  
and oppor-  
tunity.

f Non per-  
pendit  
Dens quan-  
tum, sed  
ex quanto.  
Beda in  
Mar.c.12.

Now there are { *extension* } of actions  
bounds for { *limitation* }

The *bounds of extension* shew how far  
you are to goe: And I will in generall  
lay downe *three rules* to finde this out,  
how much you must doe?

I *Ability and opportunity*: Where  
*much is given much is required, and to  
whom men have given much, of him they  
aske more.* Luke 12. 48. Where God  
soweth much he will reap much; that  
may be enough from one, which is too  
little from another; yea, that may bee  
abundance in one, which is scant in ano-  
ther; he that had but two talents did  
well with praise, in gaining other two;  
but if he that had had five talents had  
done no more, he had not had such  
praise: Where God gives much grace  
and large opportunities, such must doe  
much; you that have much knowledge,  
spirituall engagements, fulnesse of the  
world, much time, know, that you  
should be more with God then others,  
holinesse is your trade, and your closets  
are your shops, and every day is a Sab-  
bath to you, and this is a great favour,  
that

that God hath freed you from interiour drudgery, to employ you in more noble things in the Court : which are happiest, they that are in the Kitchen, or they that attend upon the Prince; if then you see others that are poore and held to work hard for a meane living, more lively, more frequent, more abundant in duties then your selves; know now you walk not by rule.

2 *Sufficiency for the good state of the soule*; as the body must have so much food, rest, exercise allowed to it as may uphold it. You must doe so much as may,

1 Keep the soul in *life*, when you grow weak, dull, languid, you doe not enough.

2 To keep the soule in *health*: the health of the body is the peace and concord of all things in it selfe; such also is the *health* of the soule, you must put forth your selves so far as to keep the soule from *molestation*. A three-fold *molestation* comes by doing *lesse* then that which God calls for.

2<sup>en</sup>  
Suffici<sup>the</sup>  
cy for  
good state  
of the soul

1. Life.

2. Peace.

If lesse  
done then  
should be,  
a three-  
fold mo-  
lestation  
followeth.

1 A

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<sup>1</sup>  
Restlesse  
accusation

<sup>1</sup> A *restlesse accusation of heart*: Conscience will not be quiet till God have his due, but it will dog you with uncessant vexative reproofes; it is like *David* lived not in a totall neglect of repentance and humbling himselfe after his sin, but till he came to the work in earnest he had no quiet. *Psal. 32. 3.*

<sup>2</sup>  
Distracti-  
on.

<sup>2</sup> A *strong pulling* and drawing of heart; where the heart is set towards God, it cannot be quiet but in him, and where the *disposition* and *motion* of a thing are at variance, this breeds disturbance; when nature is not satisfied it is unquiet, how will the stomach pull when it is not fed?

<sup>3</sup>  
Impetu-  
ous cor-  
ruptions:

<sup>3</sup> An *impetuousnesse of lusts*: the field of the sluggard will be overgrown with weeds; as when you keep the body too short of her due, it breeds painfull diseases: so lusts grow when you doe not enough; when you doe least, Satan doth most; your *night* is his *day*; when you remit hee intends his forces.

<sup>3</sup>  
Occasions  
are bounds.

<sup>3</sup> *Occasions*. You must proportion your labours according unto them, sometimes

Sometimes your *ordinary course* is not enough ; as in times of strong tentations, violent corruptions, great afflictions, inward affrightments, publique feares and calamities. As in the *naturall* state of man, sometimes it is necessary to allow more rest, and more food ; and in the *civill state*, if a man be growne poore he works the harder, if a Kingdome be in danger it doubles her care, and endeavours of her conversation.

So *Paul* when the messenger of Satan was sent to buffet him, *Prayed thrice.*

*2 Cor. 12.* When *Peter* was in prison, *Prayer without ceasing was made for him.*

*Acts 12. 5.* *Ezra* hearing of the great sin of the people, rent his garments and mantle, plucked off the haire of his head, and of his beard, and *fasted* till the evening sacrifice. *Ezra 9. 4.* In such cases the body must give way and all things else, onely we must looketo *three things.*

1 That we judge rightly of necessities.

2 That our time that we spend in duties be our owne.

3 That

## Cap. 20

2  
There are  
bounds for  
limitation.

*In eo non  
potest esse  
nimum,  
quod esse  
maximum  
debet.*

1  
h Interior  
affectus cha-  
ritatis habet  
rationem fi-  
nis, quia ut-  
timum bo-  
num homi-  
nis consistit  
in hoc, quod  
anima Deo  
inhereat,  
exteriore  
autem affectus  
sunt sicut ad  
fidem, &  
ideo sunt  
commensu-  
randi, & se-  
cundū cha-  
ritatē, & se-  
cundum ra-  
tionem. Aqu. 2. 2. q. 27. a. 6. i Versus amor nullū novit habere modum. Prop.  
eleg. 3. modus diligendi Deū est sine modo diligere. Ber. de diligendo Deum

3. That we offer not too much violence to nature.

2. There are bounds for limitation and it is needfull to know and mind them, for we may overdoe, and offend in excesse.

*Object.* Can a man doe too much, or is there any excesse in that which is good?

*Ans.* 1. When it is said there is an excesse in religion, you must understand it rather in respect of affection then action: though a man may exceed in the one, yet he cannot in the other; as you cannot love God too much, or desire him too much, or hate sinne too much, or sorrow for it too much; if it be objected that if the affections should be very farre extended, it might destroy nature, as we commonly see it in mournefull spirits, and David found it so, Psal. 13. Psal. 32, &c. I say, that godly sorrow never did hurt, but sometimes God drops in bitterness and mingles it with it, to the afflicting of the soule; and a



water that runnes through *mines* hath a *tincture* and touch of them, so *sorrow* meetes with much in us, by which *accidentally* it becomes *hurtfull*; but godly sorrow *in it selfe*, is as all other grace for the *perfection of nature*, and so farre from being an *oppression* of it, that unto me it is not altogether improbable that it shall be in *heaven*; for if our *memories* abide there to recollect the waies of this life, and our *understanding*, and *will*, be fully taken up in the sight and fruition of God, then I propound this to be considered, since a *little sight & taste* of God in the world doe worke sorrow for sinne, whether an *abundant sight* and *full taste* will not also doe it in *heaven*, when a man shall remember (which I doubt not) his sinnes against so good a God.

2. The *goodnesse* of an *action* lyeth not onely in the *matter* but in the *measure*, it must have its just proportion, as in giving almes, he that would be truly *liberall* must not onely take care, *what*, but *how much*, for as it must be proportioned to the *necessity* of the poore; so it must

## Cap. 20.

That there  
are such  
bounds ap-  
peares, by,  
1. Multi-  
plicity of  
duty.

must be also to his owne ability; there  
are *limits* in all duties, take here three  
*Considerations*: 1. *There are various du-*  
*tyes*, therefore I must not be all in one,  
or in a few with neglect of the rest, not  
in the worship of God, I must not lay out  
all my selfe, so that *man* shall not have  
his due, for God that hath appointed a  
service *immediatly* to himselfe, hath also  
required a service *mediatly* to be per-  
formed; that is to say, hath consigned  
somewhat to man, to be paid to him as  
a *King*, so requires honour and service  
to *himself*, that he will have some also to  
be conferred upon his *attendants*; this is  
the fault of those that are unreasonable  
in religion, affecting a Monastick and re-  
tyred life, upon pretence of bestowing  
all upon God: but religion consists of  
duties to be performed, some to God,  
and some to *man*; and as the *boat* cannot  
move rightly, when the Oares on one  
*side* onely are plyed; or as the *Foule* if  
she use onely *one wing* cannot flye up;  
so religion will not profit, which hath  
*one hand* wrapped up, that should be to-  
wards *man* in all offices of *charity*,  
though

ough the *other* be used towards God,  
all offices of piety : For this the *Jewes*  
were blamed who were liberall in their  
ende towards God, *Wherewith shall I*  
*come before the Lord and bow my selfe be-*  
*fore the high God ? Shall I come before*  
*him with burnt offerings, with calves of*  
*years old ? will the Lord be pleased with*  
*thousands of Rams, or with ten thousands*  
*of rivers of oyle, &c.* Micah 6.6,7.  
these are large offers unto God, but they  
neglected *Iudgement and mercy to their*  
*brethren*, therefore how doth the Lord  
answer them ? *He hath shewed thee oh*  
*man what is good, and what doth the Lord*  
*require of thee but to doe justly, and to*  
*humble thy selfe to walke with thy God,*  
verse 8 and the Apostle hath the like.  
1 Cor. 13.3.

2. Distinguish of actions, some are  
seasonall, they are to continue onely  
during the occasion, as feasting in some  
time of great rejoycing, fasting in some  
time of great mourning; some are sub-  
sistent, and introductory to others, as  
studying to preaching, consideration to  
prayer, examination to the Sacrament:

R

Now

2  
Diversity.

## Cap. 20.

i Quae sunt  
ad finem ha-  
bent mo-  
dum ex co  
quod sunt  
fini propor-  
tionata.  
Aqu 2.2.  
q.27.a.6.

Now as a man must not alwaies abide in the *porch*, so he is not to thrust out his *maine duty*, by continuing in the *sub-  
sistent* duty, as many doe excuse themselves from preaching, upon pretence of still fitting themselves for the worke, and so they are like men that gather timber and stones all their dayes, but never build; in these *preparatory* duties a man must have a care of his end, and wisely order his way; and take this rule when the heart is in some good measure quickned, then you have the end of the duty, and so in the fulnesse of your spirit must goe forth to meet the Lord in faith and confidence of acceptance.

3. You must take heed of *unfitting your selves by one duty for another*, especially by the *lesse*, for the *more principall*, as to draw out your spirits so far in beginning of the day in prayer, or other duties of like alloy, as to impaire and disable your selves for the worke of the day.

In all duties of godlinesse you must be *limited* by calling, condition, ability, occasion, opportunity: It is ver-  
ha

to divide betwixt these things,  
 to give piety *her due*, other things  
*her due*, and it is impossible punctual-  
 ly direct every man in this, how farre  
 should goe. But let these generall  
 be considered. And observe this,  
 that worldly respects, indulgence to na-  
 ture, care of employments, obleruance  
 of occasions, respect to our affaires, most  
 commonly gaine upon piety, as the *Seas*  
 gaine upon the *land*; these things are  
 pleasant, and sutable to nature, therefore  
 they draw to them with much strength,  
 as often get *Benjamins* portion, and  
 are better served than the rest, they are  
 apt to our flesh and *kindred*, often  
 give better usage than better *friends*;  
 take heed of this, the *childrens bread* is  
 to be given to *dogges*; *Nabal* will be  
 apt to give his bread and his wine to  
*David*, nature will be apt to hold fast,  
 to be niggardly to piety, therefore  
 must as wise *Umpires* moderate on  
 both sides, and take heed the leane *Kine*  
 eat up the fat; how many soules are  
 by *Anatomies* and *Skellitons*, whose  
 inward man in strength, pleasure,  
 wealth,



## Cap. 20.

2  
Proposition.  
There is a prudence directing as well in measure as matter and manner.

wealth, are like the Kine of *Bashan*.

2. *Proposition*: There is a prudence in Christians directing them, as well in measure, as matter and manner of action, and the same light usually sets bounds, that sheweth the duty; *Prudence dwells with wisdom, Prov. 8.12.* that God in whom these are united doth not part them in his dispensation of grace to man, *He hath abounded to us in all wisdom and prudence, Eph. 1.* The renovation of our mindes makes us know what the good and acceptable will of God is, *Rom. 12.2. a good understanding have all they that doe his Commandments.* *Psal. 111.10. and a good man guide his affaires with Iudgement.* *Psal. 111.10.* *Prudence* is of universall use, in so much that some *Philosophers* have thought there is no other vertue, but that is that which doth all, and as the traveller passing by severall Countries, getteth severall names, so this *prudence* in respect of severall objects, is called temperance, fortitude, justice, &c. But I should rather say that other vertues are executive, and this directive, and so it is needed

needfull to the soule, as the eye in the body, all the graces are as severall members; but how shall they move right if the eye be wanting? God hath not built any *ship* to lade it with such treasure as is in his Saints, and sent it to Sea without this *Pylot*; all creatures have their *instincts* to guide them to their ends, and the beast knoweth not onely *what*, but *how much* to eate, drinke, rest; and he that hath given this to all other creatures, would not make this *new creature* the godly, as a world without the Sunne to give light unto it: *Wisedome* is the glory of a man, and puts the beauty and crowne upon every action; except a man worke by this *rule*, how crooked and unshapen will his actions be: though *Zeale* conceive, yet if *prudence* form not the conception, the *birth* will prove a *monster*: It may be said, how is it then that men erre so much, some doing *too little*, some *too much*, and that men know not well how to guide themselves? I answer: 1. Their *prudence* is *imperfect*. 2. There is a *false guide* in every man. 3. *Satan* per-

R 3      verts

Yet men erre sometimes, bec-

1

Prudence is imperfect.

2

There is a false guide.

3

Satan perverting.

Cap. 20.

4  
Men fault-  
ty.

1

2

Third  
Propositi-  
on:

It is safer  
to exceed  
then to  
come short

verts the soul by his counsels. 4. This is a *great fault* in men. 1. *Inconsiderate* not hearkning to the counsels of wisdom, or not consulting with learned. 2. Some spirits are *too violent*, partly by a *naturall vigour* and heate, (and indeed all that is not grace that seems grace; when the temper of the spirit is not regular according to rule, it is either partly out of *excessive fear* which are apt to hurry the soule as the windes do the Ship.

3 *Proposition*, it is *safer to extend* ourselves by over-abounding, then to come *short*; it favours of a better spirit when a man is free, though in *excesse*, then when he is *slack* and backward; and it is not so much evil by abounding somewhat to pinch the *flesh*, as by abating to suffer losse in the *spirit*; the things that concern the body are not of such value as those that concerne the soule, so much the more cause you have rather to leane to the right hand, because as there is a greater worth in the weight on the right hand, so there is usually a disposition inclining rather to the

hand

land. Few men offend in passing their bounds. More men are found defective in giving almes, then excessive, and so where one is in any way of piety carried with too full a gale, an hundred lye becalmed; where one piece is more than weight, many are found too light.

4 Proposition, That a man *must not be ruled by his own disposition*, but must seek a rule to walk by; for in some men the heart hangs with perpetuall hungering, after converse with God, that if there were nothing to *limit* them, they would scarce doe any thing else; and there are *three things* draw the heart still unto God:

1 *Great comforts* in meeting God in duty; these make the soule to say as David; *It is good for me to draw neare to God.* Psal. 73.28. When God opens himselfe and his treasures, and lets in his people to his presence, and feasts them with spirituall and joyfull sights, and tast, this makes them loath to leave, but they hang unto duties as the child to the breast, and finding so sweet a conjunction of *plenty* and *sweetnesse*,

Fourth Proposition:

A man must not make his disposition a rule alway. Which in three cases is hardly bounded.

1  
Great comforts.

Cap. 20.

are filled with delight, and are ready to say to all things else, as *Abraham* to his servant when he went up to the mount, *Stay thou in the valley*; the spouse was with her beloved, and found him as an apple tree among the trees of the forest, whose fruit was sweet unto her taste, he led her into his wine-cellar, and she was ravished with his love, and greatly soled in his sweet embraces, and now see what care shee takes to keep that which she joyed to have, and feared to lose: *I charge you oh ye daughters of Ierusalem, that ye stir not up, nor wake my beloved till he please.* Cant. 2. 7. But in such a case, it is a point of obedience and self-deniall for a man to leave his banquet; to do that which he is called to; and we should so prefer God to all our comforts, as to bee content to come downe with *Moses* from the Mount, when he hath businesse for us below.

2  
Great  
love.

2 *Love to God*: this is of a living and large disposition, and apt to draw the heart much out; he that loves comes as a friend, he loves to come and converse with God, and even then when his necessities



cessities are not urgent, yet his heart is drawing heaven-wards, as the wife loves to be with her husband, &c.

3 *Necessitousnesse of spirit*; when one is sensible of great wants, great corruptions, tentations, feares, then he is apt to be over-solicitous and active, especially when such an afflicted spirit, hath either both of these *two things*.

1 *An opinion that all good lyeth in duties*: When men thinke that a hard heart may be softned, a stiffe heart bowed, a corrupt heart changed, and all good attained by labour and sweate; men that know what it is to want, these will worke even their soules out of breath, and are so carried with desire of the *good*, that they are not sensible of the *labour*: But remember all lyeth in *Christ*, and therefore you must seek it from *Christ* by the meanes; if you make duty and endeavour your refuge, you are deceived.

2 If there be an opinion *that God will not accept lesse*; this is the case of many, they have been at prayer, and that not only in *sincerity*, but with *importunity*,

3  
Great ne-  
cessities.

1

2

## Cap. 20.

portunity, and with a full tyde of spirit, and yet they are afraid to betake themselves to their employments, out of opinion that they have not done that which is *sufficient*, but that their occasion and necessity calls for more still : but herein men have under-thoughts of God, as if he were like the gods of the heathen that did not heare, or as if hee were hard to be entreated.

Farther  
considera-  
tions to  
cleare the  
question.

I  
Disting-  
uish be-  
twixt du-  
ties ordi-  
nary and  
extraordi-  
nary.

For a close of this businesse I will in a brieft view present some things that are *considerable* in way of satisfaction in such cases.

I Distinguish between *occasions*, and *duties ordinary and extraordinary* ; for as when an *extraordinary* or great person comes, all stand by and give him place, which we will not if an *ordinary* and common man come : so affaires and things of the world and nature doe stand for their own and will not be set aside for *ordinary duties*, to waite at the closet dore, as when an *extraordinary* service is performed. Your *time* is divided betwixt *heaven* and *earth*, therefore you must not only give to both,  
but

but with equality, each must have his  
owne.

Csp. 30.

2 *There is a time to waite as well as to  
work; when you have presented your  
suites with what strength you are able,  
now faith must come in and lay hold  
upon the promise, and you ought to be-  
leeve that God heareth; for you have  
his word. The eyes of the Lord are upon  
the righteous, and his eares are open to  
their prayers. Psal. 34. 15. Remember  
you come not to God to obtain a pro-  
mise and grant, but it is obtained in  
Christ; you must only sue it out by pray-  
er, and whatsoever you aske in Christs  
name beleeving, you shall receive it. Mat.  
21. 22. so Davids practise, he begins  
often with prayer, but ends with praise;  
it is want of faith that causeth unquiet-  
nesse, though you should not rest in  
your duties, yet you should rest in the  
promise; if God heare not at first, yet he  
will heare at last, yea he heares when  
you thinke hee heares not. But you  
must give God time, that is all he re-  
quires, the thing shall be yours, but the  
time is his, doe with your prayers as  
with*

3  
Know  
there is a  
time to  
waite as  
well as to  
work.

Cap. 20.

with your seed, be patient til God come, Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it untill he receive the early and the latter rain. Ja. 5. 7. Be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh. When you have preferred a petition to the King, you do not fall presently to write another, but you waite a time convenient, and then you move again; so doe with God, the doore is open, you may come again in due time, but live by faith, and rest upon him as upon one that cannot faile you; yea though you in weaknesse should have hard thoughts of him, though it may keep you long from the accomplishment of your desire, yet not alwayes: *If we beleewe not, yet hee abideth faithfull, he cannot deny himselfe.*

2 Tim. 2. 13.

3 Then a Christian may conceive he walkes *approvedly* in the path of piety, when *his soule is held up in life*, and when hee groweth up in *Christ*, when God *blesseth* his labours it is a signe hee *accepts* them, and though you cannot  
finde

<sup>3</sup>  
Then a  
man walks  
well when  
he liveth  
and grow-  
eth.

finde a growth *upward* in joy, and peace, and triumph of spirit, yet see if you grow not *downward* in humility, hungering, mourning, zeale; and see if all grace be not more and more radicated and confirmed in you. I have beene haply too large in this *digression*, but I have done it for the satisfaction of such as walk heavily, not knowing their *bounds*; I return now to the *direction* which was to *improve divine assistance* when you have it, when God comes to fetch you to him, if you *put him off* as the Church did, Cant. 5. 2, 3, 4, 5, 6. you *may lose him* as she did; sometimes God comes as the *Angell* to *Lot*, and with a mighty power draweth on his people, and will not leave them; but at other times he so moves them, that the working of his power doth not effectually carry on the soule, but leaves them at their choice; and now when the winde serveth, if we hoise not faile, we may be becalmed: therefore accept the season of grace, and be doing: and I say to you as *David* to *Solomon*; *Bee strong and of good courage, and doe, feare not,*



Cap. 21.

not, nor be dismayed, for the Lord God even my God will be with thee, he will not faile thee nor forsake thee untill thou hast finished all the work for the service of the house of the Lord. 1 Chron. 28. 10.

## C H A P. XXI.

Third meanes to retaine a divine presence, is prayer, in which care must be had  
 of the  $\left. \begin{array}{l} \text{rise} \\ \text{carriage} \\ \text{end} \end{array} \right\}$  of it.

Direct. 3.  
 Beg. assisting grace

**T**Hirdly, take this direction, beg his assisting grace; prayer is the way to get it; in the sight of thy deadnesse, look up to the God of life, and pray with David, *Make me to go in the path of thy Commandement, for therein doe I delight, encline my heart unto thy testimonies, and not to covetousnesse, turn away mine eyes from beholding vanity, and quicken thou me in thy way, quicken me after thy loving kindnesse, so shall I keep the testimony of thy mouth, heare my voice according to thy loving kindnesse, O Lord quicken*

quicken me according to thy Iudgement, consider how I love thy precepts, quicken me O Lord according to thy loving kindnesse, Psal. 119. 35, 36, 37, 88, 149, 159. When you finde your spirit willing, yet weak, that you cannot walk in your way without help, then go to God, and pray as David, Vphold me according to thy word that I may live, hold thou me up, and I shall be safe, and I will have respect unto thy statutes continually. Psal. 119. 116, 117.

In your prayer for help, I will propound three things considerable, for better direction;

the {rise  
carriage  
end} of your desire.

I The rise must be 1. a strong desire of walking with God: Then you are like to prevaile when you come in truth, help is often desired out of custome, and in this way many prayers are lost, therefore get thy heart to love the way, and when thy heart is with God, his hand will be with thee; this argument David used in seeking help of God: Make me

In prayer look to the rise, which must be

I Strong desire of walking with God.

## Cap. 21.

me to goe in the path of thy Commandement, for therein I doe delight, Psal. 119. 35. Let thine hand helpe me for I have chosen thy precepts, ver. 173. With my whole heart have I sought thee, oh let me not wander from thy Commandements. ver. 10. Take heed lest your hearts draw back when you seem to crave his grace<sup>k</sup>, that you may walke in his wayes, for in such God hath no pleasure.

<sup>k</sup> *Quæ ratio est ut surreamus despicere à domino preces*

*nostras, cum precepta ejus despiciantur à nobis? Quid dignius? Quid justius? Non audivimus, non amamus; non respeximus, non respicimus.* Salvian. de Provid. lib. 3.

<sup>2</sup>  
Necessity.  
I Certum  
est animas  
auxilio di-  
vino opus  
habere in  
hac vita, &  
in altera.  
Cham. t. 3  
l. 26. c. 9.  
§. 11.  
Vide Paris.  
de virtut.  
cap. 11.

2 The rise must be necessity: bee sensible of your owne insufficiency<sup>l</sup>, taking heed of trusting to your owne strength; I have shewed the evill of it before: *Trust in the Lord with all thine heart, and leane not to thine own understanding, in all thy wayes acknowledge him, and he shall direct thy paths.* Prov. 3. 5, 6. But be strong in the Lord, and the power of his might. Ephes. 6. 10. He that seeth and considereth the multiplicity and spiritualnesse of duties, the variety and activenesse of corruptions, the

the swarmer and violence of tentations,  
 Sec. which lye in his way, will see hēe  
 stands in need of a greater strength then  
 his owne, that he may break through,  
 walk on, and persevere unto the end,  
 and he will be forced to use such lan-  
 guage, as you finde, Psal. 143. 7, 8, 9,  
 10, 11. *Heare me speedily O Lord, my  
 spirit faileth, hide not thy face from me,  
 lest I be like unto them that go down into  
 the pit, cause me to know the way wherein  
 I should walk, for I lift up my soule unto  
 thee, teach me to do thy will, for thou art  
 my God; thy Spirit is good, lead me into  
 the Land of uprightnesse, quicken me oh  
 Lord for thy Names sake, &c.* and he will  
 cry out as he, *We have no might against  
 this great company that commeth against  
 us, neither know we what to do; but our  
 hopes are upon thee.* 2 Chron. 20. 12. Ne-  
 cessity must make you beggars, you must  
 see that you cannot live upon the stock  
 which you have received; God hath  
 not given you so much, as that you  
 should be able to subsist without him;  
 the more indigent and poore you are,  
 the more welcome you are to God; the  
 S needy

## Cap. 21.

needy shall finde favour, He filleth the hungry with good things : goe then, and take up Davids words, I am poore and needy, make hast unto me oh God, thou art my help and my deliverer, oh Lord make no tarrying. Psal. 70. 5. and say as Moses, If thy presence goe not with us, carry us not hence : for wherein shall it be knowne here, that I and thy people have found grace in thy sight? Is it in that thou goest with us? Exodus 33. 15, 16. Goe with the Apostle and pray much, and you shall have like answer from heaven, My grace is sufficient for thee, 2 Corinth. 12. 8, 9.

2  
Looke to  
the carriage  
of your  
prayer.

2. The carriage and managing of your requests in this case must be right, with confidence in the might and mercy of God: you have abundant cause of chearefulnesse in coming to him; for besides this, that it is his glory to heare, and that of intercessor who hath taught us to pray that we be not ledde into temptation, but to be delivered from evil, and prayed for us him selfe, is with him



him, - and deare to him; consider this is Gods glory, that the life and strength of his people depends upon him, he helped Iesus Christ our head, Esey 42.6. and if he should not helpe you, the work would not be perfected: and so all that Christ hath done would come to nothing. God hath called you to this way, and hath appointed you by it to come to him, so that his end should fayle if he help not; for this cause you have but little in *your selves*, that you might live dayly upon his *almes*, God leaves in you necessity, that he may better shew his mercy, he will uphold what his hand hath built; you have experience of his presence; if he had not beene with you, you had not now beene with him; his promise is with you, *Loe I am with you alwayes, even to the end of the world.* Matth. 28.20. It is a full promise, like a streame of living waters running in the Church for ever; he saith not *I will be with you*, but *I am with you*, that we might be confident of his constant pre-

*m christus  
inter nos  
petitor,  
cum patre  
dator, non  
utique nris  
hortaretur  
ut perere-  
mus, nisi da-  
re vellet.  
Aug. Ser.  
19. de verb  
Dom.  
Erubescat  
humana pi-  
gritas, plus  
vult ille da-  
re quam nos  
accipere, ib.  
n. Donum  
habitualis  
gratie non  
ad hoc da-  
tur, ut per  
ipsum non  
indigeamus  
alterius di-  
vino auxilio  
&c. etiam  
in statu glo-  
rie quando  
gratia erit  
omnino per-  
fecta, homo  
divino auxi-*

*indigebit, hic autem aliquantisper gratia imperfecta est, in qua tum hominem  
materialiter sanat. Aquin. Sum. 1. 2. q. 109. a. 9.*

## Cap. 21.

o Poterat  
nobis etiam  
non oranti-  
bus dare sed  
oratione no-  
stra nos vo-  
luit admo-  
nere à quo  
accipiamus  
hac benefi-  
cia. Aug de  
bon. perfec.  
c. 7.

sence, and he hath laid up much treasure in this promise, and therefore bids us looke well into it; exciting by the word *Lo*, which he sets as a Beacon on a hill, or as a speciall marke upon the head of this promise, as having much in it. Therefore come unto God in much assurance, he hates suspitions and jealousies; *Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and finde grace to helpe in time of neede*, Heb. 4.16. This may be your comfort, that what you have not in your selves you have in God, and what you have in God is yours by promise: goe then and sue God upon his owne bond, God will be sought<sup>o</sup>, prayer is the key of the promise, *Ezech. 36.36,37*. Though God be our friend, he may passe by us if he be not called in, but when he is going from us prayer takes hold: when Christ made as if he would have gone further, being come to *Samaria*, *The Disciples constrained him saying, abide with us, and he went in to tarre with them*, Luke 24.28,29. *David found God when he sought him, In the day* when



## Cap. 21.

of his Prince, to rob his Country; or as if a subject should pray his Sovereigne to help him, to lift the Crowne from his head, to set it upon his owne head: you may seeke your selves, your owne ends are allowed you, but they must keep their place, God must be your last end, come then and say, Lord help me that I may honour thee; I owe all to thee, but I can doe nothing without thee; if I have life from thee, I will live to thee; what I receive from thee, I will lay out for thee: restore unto me the joy of thy salvation, uphold me with thy free Spirit: this is Davids prayer, but what is his end? Then will I teach transgressors thy wayes, and sinners shall be converted unto thee. Psal. 51. 12, 13. As if he had said, help me by thy hand, and I will help others. Draw me, and I will bring company with me: we will run after thee, Cant. 1. 4. Again, the words following also shew the like spirit in him; O Lord open thou my lips, and my mouth shall shew forth thy praise, Psal. 51. 15. as if he had said, my tongue is like an instrument prepared, if thy mercy may but touch the strings,

strings, it shall sound forth thy name ;  
I will runne the way of thy Commande-  
ments, when thou shalt enlarge my heart,  
Psal. 119.32. Hold thou me up and I  
shall be safe, and I will have respect unto  
thy Statutes continually, ver. 117. Thus  
bee you faithfull with God, and his  
helpe will not fayle you, but while  
your eye is on him, his hand is with  
you.

CHAP. XXII.

*Fourth meanes, keeping the favour of  
God, with Directions how to doe it.*

**F**ourthly, keep his favour, and you  
shall keep his presence, love delights  
and dwels with love: though the Lord  
have married you to himself in a cove-  
nant that is unchangeable, yet you may  
have lesse of your husbands company,  
except you keep his love; it is not inevi-  
table transgression, but voluntary offen-  
ces which separateth betwixt God and  
you; take heed then of harbouring

*Direct. 4.*  
Keep  
Gods fa-  
vour.

*q̄c̄ plus est  
ut tu non  
recedas ab  
eo, qui nun-  
quam rece-  
dit, opus est  
ut non dese-  
ras & non  
deseris; no-*

*cadere & non tibi occider; si feceris casum, ille tibi faciet occasum; si autem  
presens est tibi. Aug. apud Greg. de Valent. t. 2. disp. 8. qu. 1. p. 6.*



Cap. 22.

lusts in imagination, or purpose, take heed of frowardnesse and rebellion of heart ; unkindnesses breeds unkindnesse, can you with reason expect that God should be with you, when you regard him not ? *Can two walk in one way that are not agreed ?* Amos 3. 3. walke then before him in all well pleasing, keep close to Jesus Christ, for all the love of the father is laid out upon the son, and comes to you through him, be dearly affected to his people, for they are his friends : *God dwelleth in such.* 1 John 4. 12. When you have your friends good will, you have your friend, and when you fall into straits and lusts, and men and devils shall take up armes against you, if you come and say to God as *Iehoram* to *Iehoshaphat*, *The King of Moab hath rebelled against me, wilt thou goe with me against Moab to battle ?* God will answer as *Iehoshaphat* did, *I will goe up, I am as thou art, my people as thy people, and my horses as thy horses.* 2 Kin. 3. 7. My brethren, you have a sure way to retain the favour of your God, he hath shewed you the way that

is

is good, and have you not one alway with him, which is the delight of his soule, one ready at your request to interpose himselfe, and to take up all differences betwixt you and him? I ye not therefore under any guilt, but every day renew thy peace and league with God, by making Christ thine advocate, then shall his face shine upon thee, and his Spirit shall not be withheld from thee. Thinke it not enough to escape his wrath: a friend not only dreads displeasure, but delights in the favour of his friend; it cannot satisfie a *living* and a *loving* Saint, that Gods hand is not against him, except it be also with him, or that God is not his adversary, except he be his friend; a wicked man may fear his wrath, but a good man cannot beare his absence; if then you desire his presence, keep his favour; and because nothing but that which is against his will displeaseth, take heed of *crossing his will*. And for this I will prescribe two Rules.

I Keep up love, for this will make you of one heart with God: there will be

Take heed of crossing God.

I Keep up love.

Cap. 22.

be an harmony in your hatred and his, your desire and his, your delight and his, your wils will run in the same channell with his: feare may make the life better, but love makes the heart better, it carrieth a man out of himselfe, and casts his affections and actions into Gods mould, it works after his pattern and doth all to please him, as love the wife subjects her desires to the desire of her husband; love would hold you in an uniforme course of holinesse and all strayings in life are from decayings of love, this bindes the soule to God, so that as the hinder wheelles of the Coach follow the forewheelles being all conjoynd; so the heart drawne after God by love, love will not suffer you to please your selves with any thing that may not please you God, nor to swerve from this rule to gaine the world: but as Gods love fulfills *your will* in giving all good, so your love in its measure will fulfill Gods will in doing all good; and this is the property of our communion with God, there is a continual intercourse of love, Gods

Gods will and mans sweetly conjoyn-  
ing in a happy concord, mutually de-  
lighting each in other, and mutually  
filling the desires each of other, *God dwelling in his, and they in him.* 1 John  
4. 16. they cleaving to him, and hee to  
them.

And let me a little more open the  
power and efficacy of love in this busi-  
nesse, and when I have done, you shall  
see that it contributes not a little to the  
keeping of the heart to God.

*It sharpeneth and preserveth desires* : af-  
ter God ; and what are desires but rea-  
dings of the heart? the soule by desires  
doth as it were with *extended & spread*  
armes raise it selfe after God, it will  
make a man unsatiable, alwayes thirst-  
ing, and now though the armies of the  
*Philistines* be in the way, yet the soule  
will breake through all for the waters  
of *Bethlehem* ; desires after God have  
*much good* in them, they *capacitate* the  
soule, an hungry man eates much, the  
promise *emptieth* it selfe freely upon  
such. *Blessed are they that hunger and*  
*thirst after righteousness, for they shall*  
*be*

Love  
quickneth  
and preser-  
veth de-  
sires.

*1. Anime  
motus radix  
est amor.*

Paril. pars 1  
partis 1. de  
universo

C. 21.

Cap. 22.

לֵבִי וְרוּחַ  
וְעֵינַי אֵלֶיךָ  
אֵלֹהֵי מִלְחָמָה.

2  
It makes  
resolute.

Quid non  
audet amor?  
Grata re-  
nomina  
crucis qui  
crucifixo  
non est in-  
gratus.  
Bern. in  
Cant.  
Serm. 25.

be filled. Mat. 5. 6. and they quicken  
the soule; as they make it *receptive*, so  
they make it *active*, Psal. 63. 1. If I see  
all the wheels in motion, it will not  
suffer the soule to bee at rest, it cannot  
take content in any thing except it  
bee fulfilled, but will put out all their  
Sayles and Oares, in strong pursuance,  
Psal. 63. 8. *My soule followeth hard after  
thee.*

2. It makes *resolute*, regardlesse of all  
things in comparison of what it longs  
for, and fearelesse, and invincible; no  
terrors can deterre him, but as a Gyant  
he rejoyceth to run his race; It makes  
also unwearable, no labours too great  
but love will finde *patience*; no difficul-  
ties so long, but love will finde *toler-  
ance*, and longanimity, nay love thinkes  
nothing hard; The Commandements are  
not grievous, 1 Joh. 5. 3. It is a great ad-  
vantage to have *strength of resolution*,  
for now the soule will be, 1. *more full in  
all endeavours*; the bow full bent deli-  
vers the arrow with full strength, a  
piece full charged will go off with great  
force, and its fulnesse and vigour in do-  
ing



ing that, is the grace of the action.

2. *More steady*, it is hard to stop the soul when she runs with strength: what was said of *Aristides* is much truer here, you may as well almost stay the Sun in heaven, as put such a one out of his way; when resolutions are strong, the soule is like a fenced City, it is hard for tentations to break in: there is roome left for *Satan* to work, when through coldnesse of affection there is weaknesse in the resolution, a *faine denyall* begets new *sutes*, and a doore left unbarred gives easie entrance, *When you cleave not to God with full purpose of heart.* Acts 1. 23. other things may get in betwixt God and you, the *steeple* moves not because it is settled upon its basis, but the *Weathercock* is turned with every winde.

3 It makes the soule of an yeelding temper: when God hath your love, he hath the *key of your hearts*, love sets him in the throne, all the faculties will bow themselves with offerings to him, love opens the *eares* to heare God, and moves the *hands* to work, and the *feete* to walk, and the *head* to devise for God:  
God

3  
It makes  
yeelding.

Cap. 22.

God may have any thing in a time of love, he never comes out of *season*, when the heart is in this temper, if he say the word, it is done, love cannot say *no* to God, it is full of *promises*, easily *entreated*, is not churlish, but of a *liberall* property, it stands ready for all service, and will trample upon all reasonings, respects, contradictions, rebellions that rise up against God; *if* God say of the dearest lust, fall upon him, it will not spare; *if* God say I must have thy liberty, it saith, there it is; *if* God say thou must be impoverished for my sake it saith, I am content; *if* God say I must have thy life for my glory, it saith Lord it is thine, take it, I am thine, do what thou wilt: *love cannot hold when God asketh*, but will give all, do all, suffer all; *if* God call, it will run out of estate, peace, friends, the world it self; yet when it doth *much*, it thinkes it *little*, yet nothing, and so when it hath been labouring for God, it still saith with David, *What shall I render to the Lord*, and with the Apostle; *Lord what wilt thou have me to do?* it sticks at no cost, nay it is

is glad it hath any thing for God, and counts this the best use of all, to lay it out for God, and this the best possession of all, to lose all for God.

4 Love will make you fearefull of losing God, every mans feares are equall to his love; so that as the worldly man feares to lose the world which is his God, so a godly man feares to lose his God. Elies heart trembled for the Arke while he sate watching to heare newes of the battle, 1 Sam. 4. 13. feare makes men wise. Prov. 1. 7. it keeps the heart waking and watching, it keeps the eye upon the treasure, and soon apprehends the least recesses of God from a man.

5 Love keeps the intentions right.

1. Upon the right end, it is as the byas to convert the soule in all her wayes to her God: for what is love but imbracing of God, and such a closing with him, that as it findes indigence and want of him, so it hath complacence and contentment in him, yea and that contentment breeds hunger after what it hath not, and gratitude for what it hath, and so turneth

x ὁ πόθος  
βουλευτικὸς  
κατὰ Ἀριστ.  
pol.  
πρῶτον ἐν  
σοφίᾳ  
αὐτίχα γινώσκον  
Clem. A-  
lexand.

5  
It keeps  
the inten-  
tions right,  
1  
On the  
right end.

## Cap. 22.

2 In due  
plight.  
1. actuall.

x *Animus  
ubi amat  
non ubi  
animat.  
y Ubi a-  
meribi  
oculus.*

2 vigorous.

2

That you  
may not  
crosse or  
offend  
God, hold  
fast this  
truth, that  
Gods will  
is best.

turneth all designs and her whole course to this thing, that she may be still blessed and more blessed in the fruition of God. 2. It keeps the intentions *in due plight* in themselves : 1. Makes them *actuall* : love hath a *good memory*, it carrieth the stamp of God upon the heart, and seldome forgets him ; the soul lives where it loves \* : and as love came in by the *eye*, so it delights by the same deore to run out to God †. 2. It makes them *vigorous* and serious, and so able to order and regulate all the motions of the soul in their right way : Thus love is very usefull in this point, to keep you from straying from God, and consequently needfull, that you may by holy walking retain his *favours and presence*.

2 Hold this as a fixed verity, that *this is best which God wils*; all that are come to God do beleve this, else they had not come, for what could draw the heart from all its good but that which is greater then all ; but though this be *habitually* in them, yet they doe not alwayes *actuallly* beleeye it, for what should

should be the cause of their *ardours* and deviations, but because at present they think it better to walk in another way then the way of God; there are but three causes of voluntary declining any thing, either it is because 1. the thing is not worth *entertainment*, at least 2. upon such termes, or because 3. a better thing is presented which wee cannot enjoy with it, so that if a man could carry this truth in his heart unblotted, that it might ever appeare legible, it would be to his gadding affections as a curb, and settle the soul on God as on her Center. If you could beleeve that you cannot mend your selves, or make your condition better any other way, you would be *stedfast and immovable*, for now you would see a conjunction of Gods will and your chiefe good, so that in crossing his will, you should *cross your selves*, as wisdom speaketh; *He that sinneth against me, wrongeth his soul; all they that hate me, love death.* Prov. 8. 36.

To help you in this as in a matter of great importance,

Meanes to hold that fast.

T

I Get



## Cap. 22.

1

1 Get a cleare knowledge of God, what he is in himselfe, and of the wisdom of God in the Commandments, which are full of reason, and of the end of the command, thy good, and of the nature of that good.

2

2 Make this knowledge actual, by setting it in thy minde.

3

3 Know that there is reason to give the lie to all opinion of good, out of Gods way and against his will.

1 Because Gods love is fully toward you, and so perfect that he hath not off any good from you.

2 All that is truly good agreeth with his will: as the formality of truth is the agreement that it hath with the mind of God: so the verity of goodnesse is the agreement that it hath with the will of God: and again, all true good is from him and eminently in him, therefore that which stands in opposition to him cannot be good.

2 Omne bonum  
a Deo est  
summo bono

3 Consider the subject of such misapprehension; hee is either one covered with darknesse, or clouded with passion: men naturally are blind, and so call on

good, and good evill ; and good men sometimes are clouded, and with a *fren-  
sie* of passion distempored, and judge that good, which when they become sober they count the greatest evill, and which is the truest judgement, whether that of a man *drunk*, and not himselfe, or that of a man that is *calme*, cleare and himselfe ?

4 Remember that you must needs *err* in judging that to be good which you cannot entertaine with contentment, but a godly man findes these *two things* as sure notes of the *true evill* in every sin.

1. Feare before, and in admission of it.
2. Paine and repentance after, and that ever.

*metulisse dixit, qd ipse dicitur, et sic dicitur. Laert.*  
in Chd.

a Child  
damnum  
lucro dicitur

5 When you see two *crosse coun-  
sels*, weigh well these *two things* 1. the *Counsellors*. 2. the *Reasons*.

First, weigh the *Counsellors* ; consider well who they are that stand up to oppose God, and you shall finde that which may disable their testimony,

## Cap. 22.

they can be but *one of these*, either your *owne lusts*, or *Satans suggestions* and *temptations*. As for your *lusts*, confide

1. They cannot encline to *any good* for kinde which God alloweth not, all the *difference* between God and them is in the *time, measure, order, manner, mean,* and therefore since you have the *same good* in Gods way, is it *wisdome* for *circumstances* to hazzard your *soules*?

2. They urge *without reason*, therefore called *foolish lusts*, and *brutish*; it is true, they have a *colour of reason*, but such a *spark of wisdom* would see to be *falsely*. 3. The *order of reason and nature* is that you should *affect by judgement*, and not *judge by affection*, affections are *blinde guides*. 4. Lusts can see nothing but what is *present and sensuall*, but they see not the *spirituall evill*, nor the *future calamity* and *dolefull consequences of sin*: now it is against *reason* to be *improvidently precipitant*.

And as for *Satan*; what can be expected by his *counsell* who seeks in all to *destroy*? and let this prevaile with you, that all opinion of *good* in that

which

b crates  
dicente  
quodam op-  
timum esse,  
qua quisq;  
cupit fini.  
resp. πολυ  
δὲ μισθον  
τὸ ἐμψυ-  
χιστὸν ὡς  
δὲ apud  
Laert.

which is against the will of God, is either immediately, or mediately from *Satan*.

Therefore see what cause you have to beleeeve that that is *best* which *God* *willeth*, and if you can carry this truth engraven upon you, it will be as a wall to limit and *shut up* your inordinate affections, and so *shut out* and break the force of *Satans* temptations; *here* you begin to be taken when you are seduced, if this fort had stood, you had been safe, and if you keep to *Gods will* in all, you shall have his *favour*, and consequently his *presence* in all.

2 Weigh the *arguments* that are used on both sides, for you shall by this better judge betwixt them. 1. *God* *urgeth* *debt*, you are his creatures, you live at his cost and charges, he hath done you good and not hurt all your dayes: can your lusts plead this? whence comes *feares*, *griefe*, *paine*, *want*, *death*, *hell*, but from *sin*? You are then *debtors*, not to the *flesh* to live after the *flesh*. Rom. 8. 13.

3 God proposeth good without evil, can your lusts do so?

## Cap. 22.

c Momen-  
taneum est  
quod dele-  
bit, et eter-  
num quod  
cruciat.  
Greg.

3 God proposeth *eternall good*, but the pleasures of sin are but for a *moment*.

4 God proposeth a *certain good*, but lust cannot, ambition may reach at honours that it may never attain, covetousnesse may hunt for riches, which it can never finde.

5 God proposeth *all good*, but lust only some *particular good*; voluptuousnesse proposeth pleasure, not dignity, &c.

6 God proposeth *good to the posterity*, but can lust do it? nay it draweth an evill without care of *posterity*; yea, to the *shame* and calamity of posterity.

7 God proposeth *true good*; the which comforteth and giveth life in deed, but all the proffers of lust are *deceptions*: Solomon tryed it, many spirits have traversed this land and finde it a *continent of lying vanities* and *troubles*, therefore keep close to God that you may have his *favour* and *presence* with you.



CHAP. XXIII.

*Fifth meanes, keeping in Gods way.*

**F**ifthly, take this direction: Keep your selves in Gods way, else you cannot expect his help. Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy wayes.

Isay 64. 5.

Here are two things to be carefully observed.

1 That the things which we undertake be good, that we may pray as David, Hold up my goings in thy paths, that my footsteps slip not. Psal. 17. 5. For in an evill action to aske his aide is to provoke him, it is an high indignity, it is to draw the great God into a cursed confederacy with sinfull man against himselfe.

2 The things must be such as we are called unto; for if out of rashnesse and folly, or pride and vain glory, we thrust our selves into actions, or difficulties without warrant or command, we may

Direct. 1.  
Keep in  
Gods  
way.

1  
Let that  
we do be  
good.

2  
What we  
are called  
to.

Cap. 23.

misle our aime, if we think to be carried through with a divine hand.

Quest.

Quest. How a man may know when he is called to such or such a work.

Ans: I.

Ans. I. Some actions are tyed and appropriated to an office, as administration of Sacraments to a Minister, execution of Justice to a magistrate, &c. Concerning this take these rules.

I Ordinarily no man is called to the work of an office which is not called to the office; therefore Saul and Vzziah sinned: Samuel told Saul when he being a King had medled with the worke of the Priest in offering sacrifice; That he had done foolishly, and kept not the Commandement of the Lord his God. 1 Sam. 13. 13. And when Vzziah went into the Temple to burne incense upon the Altar of incense, Azariah with his brethren withstood him, and said unto him, it appertaineth not unto thee Vzziah to burn incense unto the Lord, but to the Priests that are consecrated to burne incense, goe out of the Sanctuary for thou hast trespassed, neither shall it be for thine honour from the Lord God. 2 Chron. 26. 16, 17, 18.

2 No

2 No man is called to *the office*, in whom is not *fitnesse*, and *ability* for it, these things at the least are requisite.

3 No man is called to any act of *office*, but according to *commission* and *order annexed to his office*, as for the Magistrate to execute judgement without hearing the cause, &c. So long then as I keep my selfe in my *station*, and do the work that belongs particularly to mee in my *place*, I may comfortably expect the good hand of God, and with chearfulnesse I ought to walk in my way, and not to afflict my soule, with feares and cares; God that hateth *presumption* in men thrusting themselves into things too great and weighty, doth require *alacrity* in those who he calls to his service; when he put *Iosuah* into that great office of being a leader to his people *Israel* through the wilderness, he promisseth to be with him, and often presseth this; *Only be thou strong and very courageous.* Josh. 1. 5, 6, 7, 9. What should I speak of *Moses*, *Gideon*, *David*, *Ieremiah*, *Paul* and others, in whom you have so many patternes of Gods goodness,

Cap. 23.

nesse, not leaving his servants in that way which he sets them to walk in.

Ans. 2.

*Ans. 2.* Some things belong to men as partakers of the heavenly calling, as all acts of piety and charity; yet in these take this rule :

A man is not so called to these as that all are to be done by *any one*, at *any time*, in *any measure*, in *any manner*, but we must wisely know how to order our wayes with *discretion*, for it is not enough to do good, but we must doe all according to patterne, in *due season*, and in *due order*, for a good work may be marred in the handling, when we walk not by rule, as when a man neglects his calling and is unseasonably in conference, hearing, fasting, praying, he cannot upon just ground expect Gods assisting presence, and blessing in his way, and so on the contrary.

*Ans. 3.* Sometimes a man is above ordinary course called to some worke; and here we finde the calling of a man to be of God. 1. When he hath a particular word<sup>d</sup>; so Abraham had a particular charge to leave his Countrey and to slay

d Quilege  
privata du-  
citur, pub-  
licam non con-  
stringitur.  
apud E-  
pisc. Sa-  
risb. de  
justitia o-  
perum. c.  
42.

slay his son in Sacrifice; So *Peter* also had a particular word to walk upon the water, and God failed them not. 2. A strong bent and inclination of heart, so *Paul* was bound in his spirit to *Ierusalem*, though dangers waited for him, *Acts* 20. 22. so it is judged of *Ehud* in killing *Eglon*; of *Phyneas* in slaying *Zimri* and *Cosbi*. 3. When God fits not onely with a disposition, but with a spirit for the worke, as when he called *Saul* to the Kingdome, he gave him another spirit. 4. When he gives peace of heart in their way, and beares them out against all accusations from within or without, so *Paul* and *Silas* had this testimony of their calling to their worke, a spirit of glory resting upon them.

*Quest.* But evill men have sometimes a great flush of spirit, courage, ability, peace and confidence, have they this of God?

*Quest.*

*Ans.* 1. God may employ even wicked men, and may for the service of himselfe and of his Church, fill their failles with a full gale of great gifts, and carry them on with a strong hand, so he

*Ans.* 1.



Cap. 23.

he helped *Cyrus*, *He saith of Cyrus*, *be is my Shepheard*, and shall performe all my pleasure. *Esay 44. 28.* and, *Thus saith the Lord to Cyrus*, whose right hand I have holden or strengthened, &c. *Esay 45. 1.*

2

2 There is a naturall strength which may doe much, some have a naturall vigour and confidence, which enables them to do and suffer much.

3

3 Mens lusts and sinfull ends and respects may adde activity and vigour to their spirits in good actions; *Iehu* was zealous, but that flame of zeale was inkindled by the love of the kingdome; and many others do much, but it is by the strength of their self-love, and politique ends.

4

4 There is a diabolicall power of that Prince of the ayre, who worketh in the children of disobedience, which makes his zelots as God hath his<sup>e</sup>, as *Pharaohs Magitians* wrought like unto *Moses*, so Satan transformes himselfe often into

e *Vil. Hug. Grot. de vera relig. Christ. l. 2.*

f *Pertinacia heretica est obduracyo voluntatis ipsorum, & obligatio diabolica, qua eos trahit quod vult & sicut vult, & ut furiosi, ea sustinent ex insania cordium que vix sanctitas sustineret.*

*Guilielm. Parisiens. de tentat. & resist. Vid. eundem de virtutib. cap. 21.*

an Angel of light, and in a way of seeming piety, and devout zeale makes many to be valiant Champions. But there is this difference of that common assistance of the spirit of God to evill men, and of the strength from nature, lusts, or Satan, from that which the holy Spirit gives to the godly in their wayes.

1 That which is from *naturall temper, lusts, or Satan*, is often found in an *evill cause*, as *Sauls Zeale* before he was called of Christ, was *madnesse against the truth*.

2 Only the spirit of holinesse works by *love to God*, others for other ends.

3 Only the spirit of holinesse makes *more holy* by all assistance which it affordeth, this only wins the heart, so that the more God is with him in his way, the more he loves him, and loves to serve him, and so hath this evidence that it is from God, because it tends to him; so *Dauids heart* was filled with love when God appeared for him. *Blessed be the Lord, because he hath heard the voice of my supplication, the Lord is my strength and my shield, my heart trusted*

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*trusted in him, and I am helped, therefore my heart greatly rejoyceth, and with my song will I praise him. Psal. 28. 6, 7.*

Let this suffice in this digression for briefe answer of these questions, now let us returne to the direction; be sure you keep in Gods way, for you cannot finde God but in his own way, when the arke and pillar of fire (the word) moves before you, walke after it, and then you shall finde God pouring in himselfe, and girding your loynes with strength. *Waite on the Lord and be of good courage, and he shall strengthen thine heart, waite, I say, on the Lord. Psal. 27. 14. Feare thou not, for I am with thee, be not dismayd, for I am thy God, I will strengthen thee, yea, I will help thee, yea I will uphold thee with the right hand of my righteousnesse, I the Lord thy God will hold thy right hand, saying unto thee feare not, I will help thee, feare not thou worm Iacob, and ye men of Israel, I will help thee saith the Lord, and thy redeemer the holy one of Israel. Esay 41. 10, 13, 14.* It is a precious promise, a man may say and sigh in himselfe, alas the worke is great, and I

am

am weak, but God saith, *I will strengthen thee and help thee*; and if the difficulty be too great for thee, yet it is not too great for me. But a man may say, alas, they that war against me are many and great, and I cannot stand before them, I finde mighty lusts, strong disputes, strong tentations, but see what God saith, ver. 11, 12. *They that strive with thee shall perish, they that war against thee shall be as nothing, and as a thing of naught*; they may come against thee, but thou shalt be above them, they shall vanish, they are no more then a shadow. But a man may say, I finde my heart shaking at the sight of these sons of *Anah*, and I am ready to say in my selfe, *I shall one day fall by the hands of Saul*: to this God answereth. 1. by a repulsion of feare in a word of encouragement, *Feare not nor be dismayed*, which he repeates again and again. 2. by iteration of the promise, *I will help, I will help, I will strengthen thee, I will hold thy right hand*: as if he said, I will surely do it. 3. by calling in his attributes as witnesses and assurances, *I am Iehovah,*

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*Iehovah*, one that is, and will give being to all my words, *I am the holy one*, one that cannot deceive you. 4. by pleading his relation and affection, *I am thy God, I am Iehovah thy God, thy Redeemer*, as if he had said, I have given my selfe to you, and have undertaken to save you, and therefore feare not; though thou art but a *worme Iacob*, yet will I *uphold thee*; oh then that we could now in our way rejoyce, and say as the Prophet, *The Lord Iehovah will help me, therefore shall I not be confounded.* Esay 50. 7.

CHAP.



CHAP. XXIV.

Sixth and Seaventh means: Be doing,  
and wisely and diligently use the means  
of grace.

**B**e doing: many cry Lord help, but  
they stirre not up themselves, & but  
thinke to live all upon supply from hea-  
ven: but if you keep the seed in the gar-  
den God will not encrease your store,  
you must plough and sow, and in your  
endeavours looke for the blessing from  
above; you have a life in you, and you  
must put it forth; God hath said he will  
help you: that is, you must doe what  
you can, and he then will joyne with  
you, he hath said, *hee will meeete you,*  
*Isay 64. 5.* that is to say, he expects  
that you should be comming, and then  
he will come; the mother will lead the  
child by the hand, but the child must  
use his legges, he will doe as men doe  
with young swimmers, he will hold  
your head, but you must use your limbs;  
I shall speake more of this when I come  
to speake of such as seeme to be deser-

V

red

Cap. 24.

Direct. 6.

Be doing.  
g Orans &  
non operans  
iraprovo-  
cat. Greg.  
mor. l. 18.

c. 3.

h *Dii faci-  
entes adju-  
vant.*

*Certe, ad-  
juvabo; vin-  
cite, corona-  
bo. Aug. a-  
pud Parisi-  
ens. de ten.  
& resist.*  
c. 1.

## Cap. 24.

i Si lachry-  
ma prodes-  
sent malis  
auro eas e-  
meremus.

Plut. con-  
sol. ad A-  
poll.

ἡ δὲ τις  
ἐν ἡμῶν  
ἀστὴν κρυ-  
πτοῖο ποιοῖ,  
Dictum  
Priami ad  
Achillem  
apud Ho-  
mer.

Direct. 7.

ted of God but are not, they find deadnesse, but it is not because God will not co-worke with them, but because they doe not co-work with him: I will at present onely say what *David* said to *Solomon* his sonne, *arise therefore and do*, and the Lord be with thee, 1 *Chr.* 22. 16. Sit not weeping and sighing for that will not profit, you must be working.

*Wisely and diligently improve the meanes of grace*, for God doth ordinarily worke onely in them and by them where they are afforded: he hath shewed you the way of life; if you walke not by his counsells, no wonder if deadnesse and deformity of Spirit overtake you: having spoken somewhat of this before, I will here adde these two things. 1. The faults of men in the use of the meanes.

2. The inducements to use them rightly.

First, there is a faultinesse in the generally, often in the use of the meanes which weakens them and takes off the vigour.

1. *Prophanenesse*, when men come with slight and common spirits to the

ly things, without *due composednesse*, reverence, and preparednesse; this is to provoke God to forsake his sanctuary, and to leave his ordinances, unclothed of their wonted working power, and quickning vertue, for this is not service that he can beare, it overthrowes his Majesty, and layeth his honour low when men come so before him; *If I be a Father where is mine honour?* Mal. 1.6. As if God had said, your unholy and contemptible carriage in my worship, declares that you set light by me, and make nothing of me; if you had me in esteeme as your God, you would worship me as God; *Let us have grace whereby we may serve God acceptably with reverence and godly feare*, Heb. 12.28.

2. *Confidence misplaced*; when you make the minister his gifts, graces, prayers, or the things that he administers your *trust*, God will not beare it: remember that gifts and ordinances though they be ordained for edification, yet they are but *instruments*, and the whole force of the Instrument depends



sheep come to get food<sup>m</sup>: there is a spirit among men too much carryed after difficulties, novelties, depths, disputes, and by this meanes they become to be like some children of swelled heads, but weak limbs and little strength: this should be your end, to get life, to meet God, to be filled with the Spirit: you may be *fatted in gifts*, and *leave in grace*, like a tree full of *leaves* and branches, but empty of *fruit*: knowledge is good, when it is sought to a due end, not to set up your selves above others, but to set up God; it were good to count nothing *good to you*, till you finde *God in it*; a thousand notions are but vanities, and as empty clouds in the ayre, except they dissolve themselves in showres of grace and holynesse upon the heart; *As new borne babes desire the sincere milke of the word, that you may grow thereby*, 1 Pet. 2. 2.

4. Men use not the meanes *in faith*, but are ready to say as *Naaman*, what are the waters of *Iordan*? except you believe you shall not see the power of God; when you say in your hearts, my

Cap. 24,  
m *Sicut in*  
*agris apis*  
*capit flo-*  
*rem, capra*  
*germen, flos*  
*radicem,*  
*&c. sic in*  
*legendis poe-*  
*matu, alius*  
*hister am*  
*capit alius*  
*elegantiam,*  
*idem ibid.*



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neue de  
 we: nous  
 arina Heis  
 Dixit An-  
 tignus  
 Nauarche  
 ob hostium  
 multitudi-  
 nem metu-  
 enti. Plur.  
 apophth.

o Ro. 6. 17.  
 eis ou tape-  
 de dntu tu-  
 por dida-  
 χης.

heart is corrupt, dead, darke, past cure  
 what is this but to charge God with  
 weaknesse and folly, in appointing  
 these helps that cannot profit? though  
 lusts and tentations bee many and  
 strong, yet remember God is able to  
 deliver. "

5. Not drawing out the efficacy of  
 the meanes, by prayer, application, me-  
 ditation; you should heare for hereafter  
 the word should remaine upon you, and  
 you should mould<sup>a</sup> and forme your  
 hearts to it, and by it: the benefit of the  
 ordinances comes not alwayes at pre-  
 sent; they are like grapes that must be  
 pressed: what encouragement doth God  
 give oftentimes? If you were wise you  
 might get much; doth not God present  
 them sometimes like the flowing  
 breasts? now if you would lye sucking  
 how might you bee filled? you part  
 from you the word when it is like  
 mine not halfbroken up, yea often when  
 you are neare to springs of life, you  
 cease to digge; the diligent hand maketh  
 rich; a hungry soule findes many sweet  
 meales in your leavings, God would  
 give

me much of himself if you would stay  
by it : what if nothing come at present,  
doe with the ordinances as with a  
pump, dwell at it and the waters will  
flow ; it is not much hearing, but wise  
hearing that carrieth the blessing , the  
word must be laid up, and must soake  
into the heart. *Ioh. 8. 37<sup>p</sup>.*

Secondly, let me adde a little *for in-  
struction*, to put you upon seeking God  
in this way.

1 Consider *it is Gods way*, therefore  
you must not expect good without it,  
it is his way and he will make it good ;  
he hath appointed the meanes for this  
end, and therefore they shall prosper  
that use them; his power, wisdom,  
goodnesse, stand all inviting you, being  
as so many seals of this truth, that they  
shall live that heare, and they say to  
thee, *Oh thou that art named the house of  
Israel, is the Spirit of the Lord straitned ?  
are these his doings ? doe not my words doe  
good to them that walk uprightly ?* Micah  
6. 7.

2 His promise is with you; how fully  
hath he expressed himselfe in this, *In-*

Cap. 24

*p. 208  
de v. 11  
i. e. 20  
Camerari-  
us.*

*Sermo meus  
non penetrat  
in vobis.*

*Ludov. de  
Dieu.*

## Cap. 24.

q Verbum  
Dei anime  
vita, virtus  
victus, cu-  
stodia, &c.  
Bern

*cline your eare and come unto me, hear  
and your souls shall live. Esay 55. 1, 2, 3.*  
And hath not Christ annexed his pre-  
sence to his ordinances, for his people  
good unto *the end of the world*? Mat.  
28. 20. Look then at the ordinances in  
the *promise*, and see how God hath en-  
gaged himselfe unto his servants: if you  
could beleeve, you would see God  
more in his Sanctuary; but as it is said  
that Christ wrought no more miracles in  
*his own countrey because of their unbelief*,  
Mat. 13. 58. so God shuts in his pow-  
er from working, because your heart  
is shut up in unbelief; you should goe  
with gladnesse to the house of God, as  
to a place of feeding and healing, re-  
joycing in hope to finde an effusion of  
the Spirit from on high, according to  
the *promise*.

3 *God hath done it*; you see by these  
meanes he prevailes upon men, and  
turnes from darknesse to light, and rai-  
seth from death to life; you see others  
how they flourish in the Courts of  
Gods house as trees by the water side  
and have not you your selves found

God

God often, causing the ordinances to come as Ships laden with rich treasures for you? hath not *your heart burned* when you have heard him speaking? have not some sermons been as *Elias Chariot*? hath not Christ come often when his Disciples have been together? why doe you not then upon such experiences, walk diligently and chearfully in the Gospell?

4 *It is Gods glory to meet his people*; it sets out his goodnesse, wisdom, power, mercy, faithfulness; as the Sunne in clearenesse, it makes his name precious, his wayes sweete, his people fruitfull, and *herein* (saith Christ) *is my father glorified, that ye bring forth much fruit*, John 15. therefore you have cause to seek to enjoy God in this way.

5 Consider *with whom you have to deale*. 1. One that *knoweth who seek him*, he knoweth who are his friends, and seeth all the reachings of thy heart after him: Christ asked the woman whom shee sought, but he knew shee sought him, and so shewed himself unto her; the childe may seek the mother

1. *Cesari,*  
cum statu-  
as Pompeii  
delapsus  
erigi iussit,  
dixit Cice-  
ro, res de  
Πομπηίᾳ  
ἀνδραγαθίας  
ἐκινῶν, τὸς  
δὲ οὐδὲ  
ἐπὶ τῇ  
ἐκ λυτ. de  
capiend.  
ex. hostib.  
utilit.

## Cap. 24.

f Heb. 4.  
15. Com-  
passio cum  
impassibili-  
tate per du-  
ras. Bern.  
de grad.  
humil.

ther and she may be ignorant of it; but there is not a prayer, not a sigh after him, but it is in his care, not a teare for him, but it is in his eye. 2. *He can doe what you desire*; he can carry you on as upon Eagles wings, he is a fountaine of life, and hath enough for you, and for thousands. 3. *He is pittypfull*, he is sensible of your case, he knoweth your need of him, what weaknesse you are left in, if he be not with you, what tentations and lusts break in, what sorrow and heaviness if you enjoy him not. 4. He is the *author of that desire* which you have after him, and God knoweth the *meaning of his own Spirit*; these desires hee sent from himselfe, to bee as *Pharaohs Chariots* to bring *Iacob* to *Ioseph*; and when they have brought you to God, will he not accept you? he would not have sent for you, if he meant not to helpe you, therefore seeke him with faith and diligence in the meanes, that you may have his presence for your guide and guard in all your wayes.

CHAP.



## CHAP. XXV.

*Three counsels to such as are deserted.*

**N**OW I come to deale with such as are forced to draw this sad conclusion against themselves, that God hath *departed* from them : and I feare when men seriously consider what hath beene said, that it will be found that not a few have cause to sit downe in the dust and to poure out teares in the sad sense of their grievous losse of the quickning presence of God ; Me thinkes it is visible in some that they are changed, and have declined from that lustre, life and activity of spirit, which seemed once to be aloft, and to be elevated to an excellent height of holinesse, and heavenly mindednesse, but now lyeth groveling in the dust, with clouds and chaines of evident darknesse and death upon them. And now I wish for such a spirit, that I might come to them with like successe, as the Angel to S. Peter when he lay sleeping in the prison. *The An-  
gel*

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gel of the Lord came upon him, and a light shined in the prison, and he smote Peter on the side and raised him up, saying, arise up quickly, and his chaines fell off from his hands, and he went out and followed the Angel. Acts 12. 7. 9. God hath sent us also to strike off mens chaines, and to open the iron gate that leades into the spirituall City, and hath given us the hammer, Ier. 23. 29. and with it the key of the Gospell, Luke 11. 52. And oh that he would mannage these by his strength, that men might be delivered that are in prison.

In dealing with such, I will take this course to draw them out of these deepes.

I will lay down the  $\left\{ \begin{array}{l} \text{matter of perswasion,} \\ \text{arguments to prevaile,} \\ \text{rules to direct.} \end{array} \right.$

First, the matter of perswasion, or the things that I plead for are,

I To consider well whether you be not in this case. : Call home your thoughts and send them as spies throughout all the Region, and see if you finde Christ in it as in former times, see if thy soule

lye

I. Counsell.  
Consider  
if it bee  
not so.

lye not as Jerusalem, when the *Babylonians* came upon it, are not the wals broken downe, the gates burned, the Temple spoiled and pillaged, the inhabitants driven into captivity? Inconsideracy undoeth men, you will never sit down by the waters of Babylon and weep, till you remember Zion from whence you are carried; there could not be place for so much sloth and security in you, if you did see and consider how you are. According to the acquaintance which men have with themselves, so are their feares, cares, joyes, endeavours. No man will seeke for what he thinks he hath. *Laodicea* dreamed golden dreames, when she slept in poverty and sought not reliefe, because she knew not her need, *Apoc.* 3. 17. it is not a sleight view, or weak conjecture, or transient thought, or light suspicion which will rouze the heart out of her sleep; these things may disquiet, but they are as weak physick, which moves the humours, but removes them not, working paine, but not cure; If you saw your selves indeed wrapped in dark-

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darknesse and death, lying like *Lazarus* in the grave, covered with earth, bound up and putrified, you would then heare when we cry to you, *Lazarus arise*. Necessity would quicken you, nothing could hold you, you would mourn and howle, and pray, and seeke, and not cease till you finde, therefore put the case out of doubt, and be serious and impartiall, it is wisdom to know well what it is not safe to beare, and to know we have not that which is misery to want.

2 *Counsell.*  
Make hast  
to recover.

2 When you see in what case you are, *make hast to recover*, take heed of trifling, the businesse requires speed, therefore as the Angel said to *Peter*, so I say, *arise quickly*, Acts 12. 7.

1  
Because  
you are at  
a constant  
losse.

1 Consider you are at a constant losse; you will not let your money lye dead, you count every day losse when it is not used, when your Ships be ready to goe out, or come in, but cannot for want of winde. My brethren, *Grace* is your *stock*, your money, the estate which is laid up in the soul, as in a Ship that is bound for heaven, the place of  
the

the richest trade, and when you lye becalmed, and cannot put forth, you lose much: if you had a winde, if the Spirit did come with gales of grace you would grow rich. The more goods you send to heaven the greater wil your account be; But when you lye still and trade not, or when your commodities are not vendible, you wrong yourselves: Thinke of it, you have but a few dayes to trade in, and what you sow, that you shall reape; if you were good husbands, diligent and industrious, what might you get? Whereas by carelesnesse you are at losse, you might be getting, more grace, strength, testimonies of divine love, sights and tastes of hidden treasures and pleasures, in this life, and might be also still adding to the heape of glory in the next life. Count therefore every day a great losse, and be speedy. Doe as the Disciples when Christ called them; *Immediately they left all and followed him; and as David, I thought on my wayes and turned my feet unto thy testimonies, I made hast & delayed not to keep thy Commandments.*



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τὸ σήμε-  
ρον μέλει  
μοι, τὸ δ'  
αύριον τίς  
οἶδε;

2  
There is  
no reason  
of delay.

ments. Psal. 119. 59, 60. weigh it well.  
1. *Grace is the richest treasure* of heaven  
and earth; that brings in the best ad-  
vantage. 2. *You lose it* may be, *such a*  
*time of trade as you may never have a*  
*gain,* as the dayes of youth and strength,  
and health; when grace doth waste, or  
the dayes of the Gospell; while the sun  
shines you should make hay.

2 *There can be no reason of delay;* if  
your case be sad, and you feare to begin  
so dolefull a work, and so stir in such a  
wound, will it not be worse? and must  
not the thing be done? and though there  
be pain in stirring, yet it is the way to  
the cure, and the disease is worse then  
the paine: or if you think to take a fitter  
time, I say there is no *choice in present*  
*necessity;* deliberation is idle where the  
eminence of the danger requires pre-  
sent action: would you lie still and con-  
sult of a fit time, if you were in the Sea,  
or if your house were on fire? or if you  
thinke to dispatch some businesse first:  
then I say this is folly, may not both be  
done? or will you with *Saul* be seek-  
ing your asses when a kingdome seekes

you?

will you leave your childe star-  
ving, to go to feed your hogse? or if you  
thinke it is hard to recover your losse,  
and for rather sit downe in heavinessse,  
then put forth your selves in endea-  
vours; then I say mourning will not  
helpit, is it hard, but is it not necessary?  
will it not be harder? or if you thinke  
I may finde my selfe in better case, my  
heart more quicke, more soft, I may  
have a better time, then I say, and you  
may not; what promise have you that  
while you lye stil, your work shall bee  
done to your hands? nay, have you  
not learned, doe you not understand  
that if you come to him with what you  
have, you shall receive what you have  
not: there is therefore no reason for  
delay.

u *Compres-  
sis manibus.*  
prov. &  
Latin. &  
Heb. Liv.  
l. 7. Druf.  
prov. he-  
braica.

Delay is very sinfull in this case.  
It is disobedience: the authority  
of a Superiour is as much crossed in the  
time as in the matter of his commands:  
the Jewes had sinned as well in mispla-  
cing their feasts, as in neglecting of

3  
Delay is  
very sin-  
full.

Disobedi-  
ence.  
x *si prete-  
rit tempus,*  
p. *alerit*

*missum.* prov. i. e. *non litat qui suo tempore non sacrificat.* Druf. prov.  
l. 1. 5. *Minus solvit qui tardius solvit.* Elem. Jurispru. part. 2. §. 10.

X them;

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them; you call your servant to you presently, and he saith I will come week hence, and how doe you confesse this? the Jewes thought to build a Temple, but because they did it not Gods time, God was angry. Hag. 1.2.

2  
Ingrati-  
tude.

2 It is ingratitude; God calls you to come to him that he might doe you good, and you say you will come assuredly, would you doe so with your King in such a Case?

3  
Contempt

3 It is contempt of God, and of his word, you count it not worth your paines for if you were willing you would doe what he demands, nothing keeps you at a distance from it but dislike, if your heart were pleased it would yeeld.

4  
Jealousie.

4 There may be hard thoughts of God in it; you thinke he will not pardon, or accept you, but then why doe you he call you?

5  
Disloyalty.

5 It is disloyalty; why are you willing to be unserviceable to your God for a moment? what are you fit for when you are asleep? and would you not that your servant should rise when you awake him? much time is gone

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have but a short time of service, and  
your reward is for eternity : up then, and  
use no more time for shame, that have  
lost so much; is not he worthy of all thy  
time, that is thy life : rest not then in  
purposes and promises; for if the heart  
were faithfull, it would not only wish  
to work, not only purpose but per-  
former.

*Non sed non dant. Sic Antigonus vocabatur, & dicitur in Epistola  
Pauli ad Rom. 1. & Telestus. &c. Plus in Pauli. Emil.*

*Delay is dangerous.*

It is Satans advantage; when you  
are without God, he is diligent to de-  
stroy and corrupt; when the body is  
dead it is meate for wormes; when the  
soul is empty, there is roome for lusts  
and all evill. *Mat. 12. 45.* you may  
get guests which you can never be rid

God may depart againe : It is a  
great condescension when the great  
God comes to call upon you to come to  
him; if you stand off he may turne from  
smiling to threatening, and from kinde  
promises to bitter chidings; love will

*y dicitur es  
vocabantur  
qui semper*

Delay is  
dangerous

It is Sa-  
tans ad-  
vantage.

God may  
depart a-  
gain:

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2. Debet a-  
mor lesus  
inasci. Qui  
rogantem  
contempe-  
ras, forsitan audies  
abjurgan-  
tem. Hier.  
ad Helio-  
dorum. de  
laud. vit.  
solit.

3. Counsell.

Put on in  
earnest.

With great  
strength.

not bear contēpt<sup>r</sup>; therefore heare what he calleth: if you take not his offer you accept not the *season*, you may p<sup>r</sup>voke him to goe, *never to returne againe* but you may run out your time in a *living life*, your sun may be clouded while you live, God may leave you to the power of *Satan* in a great measure, to buy and binde the soul in chaines: therefore be speedy.

3 Put on to purpose.

I With strength, muster up all your power, that you may recover yourselves out of the hands of those that have prevailed against you, and that you may regaine the ancient liberty which you have lost, and have a gracious hand of God with you in all your wayes, you may seeke and not find except you seeke with much contention. 1. The heart that hath long gone astray will not be easily brought to frame, there is such an habituall d<sup>e</sup>ceitnesse upon it, that without much tensnesse of endeavour it will not be raised. 2. God will be hardly pursued and pressed, he hath set all things in



# Case and Cure:

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way of Justice, so that he that fight my  
shall overcome, all degrees of gract ut  
and enlargements of spirit in life and  
joy come as rewards : he is not in  
case to receive that is not in case to seek,  
for hee knoweth not the worth of his  
presence, that doth not strongly seeke  
it: many times many lose the commo-  
dity, because they will not give a little  
more.

2 With continuance ; sit not down  
till you have attained; presse on, and re-  
solve never to be at quiet till God re-  
turne againe : hee seekes in vaine that  
seekes not till he finde.

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α εγρεμ  
εκ παση  
εκ ορα  
μαλλον, η  
λενα.  
in

2  
With con-  
tinuance.

X 3

CHAP.

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2 Debet a-  
mor lesus  
irasci. Qui  
rogant  
conte  
re

## C H A P. XXVI.

*Motive to use these counsels; and  
from possibility of recovery.*

**T**HE second thing is, the argument  
to perswade; if a man lose  
health, friends, riches, liberty, it is  
hard thing to perswade him to endeavours  
of recovery, and to run after them  
that he may bring them home again  
but in spirituall things, men are  
content to sit downe with the lesse  
things of greater worth, and it is  
to set the wheelles of the soule moving  
in a serious study to regain them. But  
such who finde themselves deserted  
provoke themselves, to endeavour  
cure of this evill, and I will propose  
*two things* as perswasives.

{ 1 possibility } of recovery.  
{ 2 necessity }

1. *Motive.*  
It is possible to recover.

First, it is possible to regain what  
have lost, it is a comfort that there  
hope, hope addes life to endeavour  
but despaire kills them; sit not downe

if all hope were cut off, say not my wound cannot be healed, say not out your selves for dead men\*, you may recover.

1. You have power to seeke it ; though much deadnesse be upon you, yet if you be in *Christ*, you have a spirit of life in you, you have a *naturall* life, a *rationall* life, and a *spirituall* life ; reason doth much in many without grace, much more may you ; a *Christian* is a living thing, and all life hath power to doe the acts of life, not to be able to act is to be dead<sup>b</sup>: I have shewed before that God never leaves his people wholly ; but though he withdraw his arbitrary influence, yet not the vitall ; that may cease in a great measure, which is to the well-being of a godly man, but yet neither doth that cease totally, nor doth God at any time hold backe that which is to life and being ; you have a power, therefore you must blow up the grace of God in you, 2 Tim. 1. 6. \* there is fire in the members, *μικρὰ ἔχεις δυνάμιν* ; Thou hast a little strength. Apoc. 3. 8. And as in a naturall way, God expects that nature

X 4

should

Cap. 26

α ἀγρε μ  
ἐκ παλιν  
ἐκ ὅλα  
μᾶλλον, ἢ  
ἐν δυνάμει.  
Soph. in  
Antig.

I  
Because  
such have  
power to  
seeke it.

b Vivere est  
agere. Sen.  
at hoc re-  
prehendit  
Scalig. de  
subtilit. ex-  
ercit. 102. 5

\* ἀναζω-  
πυεῖν.

## Cap. 26.

c Bene re-  
sponsum fuit  
Russico Her-  
culem in vo-  
canti, cum in  
limo have-  
bat plau-  
strum, ma-  
nuna role  
admove, bo-  
ves stimula,  
sic Deos in-  
voca. τὴν  
χίμα ωρε-  
σε γὰρ τὸν  
δεὸν καλεῖ-  
σθαι ἀπὸ τοῦ  
ἀπὸ τοῦ

Are capa-  
ble of re-  
viving.  
d Quidni  
accedere pos-  
sit a quo

recedere potuit? Bern. in Cant. Sermon. 82. e Aptius multo, est sub-  
stium omne ad recipiendum influxum Dei semel, prehabituam, quam enim  
semper caruit ut illo recens exinctus, & adhuc fumigans apt. or est ad  
mam. Mau. Ben. Isc. de resurr. li. 1. c. 4.

3  
There is  
incourage-  
ment in  
this case.

should worke, or else he will not worke  
in a spirituall way, thinke not to find  
God except you seeke him. Call up  
your selves, set your mindes to con-  
sideration, commune and plead with  
your selves, for your life is preserved  
by knowledge, as it is wrought by it; this  
consideration is like the drumme in  
Army, to put all in motion; a consi-  
derate man is an active man, apprehension  
and thoughts put life into the heart  
therefore stirre up your selves; if you  
will not helpe your selves, God will  
not; but if you will doe what you can  
God will draw neare, James 4. 8.

2. You are capable of reviving: though  
now deadnesse be upon you, there is  
warmth left, there is great difference  
betweene one in a swoond, and one  
dead.

3. As you have a power, so you have  
encouragement, you have need to con-  
sider this, for an humble spirit is apt to  
oppose

oppose it selfe, and to sit downe with hanging hands, feeble knees, weeping eyes, fainting heart, as if it were incurable, like them, *Acts 27.20*. In such a darke and stormy season they reckon themselves among the dead, and thinke that *all hope is gone* of getting out of these deepes; but now consider there is hope.

1. *The life you have is from Christ*, it is deare to him; he laid downe his life, that you might live, he hath planted in you that grace you have, and will hee not cherish his owne worke, which with so much cost and care he hath undertaken? the breathings of thy soule are the breath of his own spirit, and he wil own it; if you come to him, *he will in no wise cast you out*: *Joh. 6.37*. That grace you have was given you to fit you for communion with him; and when you come to him, will hee shut the doore? he opened the doore in your heart when you shut it, and will he not open his doore when you knocke? he loves to doe much for his, for he loves them much: you are not straitned in him,

I  
Their life  
is from  
Christ, and  
deare to  
him.

Εἰς μὴ ἀπο-  
λω εἶναι.



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him, but in your selves; what is the meaning of the Gospell, doth not Christ stand with a fulnesse in his hand? why doe you not looke to him with faith who is as full of goodnesse as of power? is he not your head? are you not his members? he feelles your paines, and sicknesse, yea he well knoweth and that by experience in his kinde, what it is to be without God, and knoweth there is no help for you but in himselte; your unkindnesse shall not hinder, if you will be friends with him, he will be a friend to you; the adulteresse shall finde acceptance if she returne, *Ier. 3. 1.*

2. *You have a promise,* why then doe you not lift up your heads? you cannot come before you are called, and what you want is ready for you: he hath said he will give rest to the weary, strength to the weake, light to the blind, health to the sicke; he would not have said these things, but that hee would have you rejoyce in hope; when you come to aske the spirit, it is granted before you aske, *Luke 11. 13.* *If you that are evil know how to give good gifts*

unto

2  
There is a  
promise to  
such as  
seeke.

unto your children, how much more shall your heavenly father give the holy Spirit to them that aske him ? Doe you think that you have more compassionate love then he ? you thinke if your children come hungry, crying, fainting for bread, you could not deny them, how much lesse will Christ ? your love is nothing to his. *He is love.* 1 John 4.16. that is to say, he is the fountain of love, he workes it where it is, and that love that you have to him, is from him; and would he be loved of you, if he did not love you ? certainly he was your friend, before he made you his friend. 1 John 4.19. So then beleeeve, and God is ready, good hangs in the promise like ripe fruit, if you shake the tree & the fruite will fall; turne this promise into prayer, plead with God in his owne language, make his bond thy petition, live upon his word; if you beleeeve it shall be well; if you have faith as a grain of mustard seed, those mountaines that lye upon you shall be removed; when God deales with us by way of promise he deales the sweetest way, for what would

*¶ Verba cupressis similia, dici solent de promissis speciosis quædam, sed silentibus. apud Cælium. l. 25. c. 2.*

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would you expect but his good will : and how would you know his good will but by his word ? by the promise you have God not inclining and yeelding, but determining, binding himselfe by this ladder climb up, and bowe thy soule before him, upon the pillars of faith, which doth so surely interest thee in thy God : he proclaimeth and makes heaven and earth his witnesses that hee is yours, he hath given such power to faith, that he that beleeveth sits upon the throne with Christ, *Apoc. 3. 21.* and is made Lord of all the treasures of the kingdome, *All is yours. 1 Cor. 3. 22.* Yea, God hath so tyed himselfe to his people, that he hath not only said aske, seek, pray, but *command me. Esay 45. 11.*

<sup>3</sup>  
Experi-  
ence.

3 *You have experience ;* you are ready to say as *Gideon*, what signe dost thou give me : stil the heart cryeth for *security*, and is hardly satisfied : have you not signes ? what is the word but a sign of his favour ? what is the Sacrament but a signe and seale of his love ? what is the grace you have but a signe, and earnest of his love ? What are all the

Saints

Saints but signes, a cloud of witnesses? *Esay* 43. 10, 12. *Chap.* 44. 8. How many cripples have you seen walking and leaping? how many sick healed? how many dead raised? and why doe you thinke he should be harder to you then to all? what thinke you that hee hath some speciall quarrell to you? are you alone, and have you none like you in sin? what if it were so, yet is not all the sins of all the Saints more then yours? cannot he pardon thy personall debt that hath sealed a discharge to so many thousands? it matters not how much thou owest, a *mountaine* is as easily covered in the sea as a *mole-hill*.

*Have not you your selves experience?* bethinke your selves, have you not often been refreshed by his hand? did you never finde your bones out, and your soul sick till now? and who helped you? when you came grovelling in the dust, with your backs bowing under pressures, did he not lift up thy soule with a renewed strength? when you came with yokes upon your necks, irons on your hands, and feete like poore  
captive

Your own.

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captived slaves, did he not heare you when you cryed? when you had but a little roome to peep at, and could out of a close, stinking, dark dungeon see but little of heaven, when your soules were almost among the dead, and you had but so much life, as to cry *Lord help me*, did he not help? Nay, how often *unsought* hath he come to you? When *Pharaoh* and his taskmasters made your soules to serve, you did not send up the *groanes* and cries that *Israel* did, yet hee came and led you out, not into the wilderness, but unto *Canaan*, and gave you liberty, peace, and the good things of the land, when you had run in a sort out of all; you came not as the *Prodigall* to his father, but *he came* to you, and renewed your stock, and filled your becalmed soules with fresh gales of grace; And now after all this, when hee hath been such a friend, so faithfull, such a father, so mercifull, will you say there is no hope? No, rather say, if new tentations arise, and new lusts that break in and spoile, say as *David*, *The Lord that delivered me out of the pawe of the Lion,*



Lion, and out of the pawe of the Beare, hee  
will deliver me out of the hand of this Phi-  
listim. 1 Sam. 17. 37. and as the Apo-  
stle, We had the sentence & of death in our  
selves, that we should not trust in our  
selves, but in God which raiseth the dead,  
who delivered us from so great a death,  
and doth deliver us, in whom we trust  
that he will yet deliver us<sup>h</sup>. 2 Cor. 1.  
9, 10.

g σωτη-  
ρια τῷ σω-  
τηρι.

h πολλὰς  
ἐξαιτίας  
μοι αὐτῶν  
θυμῆρες ε-

ἀνὰ τὴν καρδίαν αὐτοῦ αὐτῶν ὅτι πολλὰς εὐπολίαις, αἰσῶν μοι καὶ τῶν ἄλλων  
ἐλθόντων, ἡ δὲ σωτηρία ἡ δὴ καὶ ἡμεῖς ἀπομένοντες ἐν ἀντιφάσει. Lubin.

CHAP.

## Cap. 27.

## CHAP. XXVII.

*Motives to seeke recovery, taken from necessity.*

2. *Motive.*  
It is not  
to be rested  
in.

**S**ECONDLY, as your recovery is possible,  
so when you feeble a decay of spirituall life, this is no state to be rested in;

for it is  $\left\{ \begin{array}{l} \text{sinfull.} \\ \text{hurtfull.} \end{array} \right.$

1. Because  
it is sinfull.

I It is *sinfull.*

<sup>1</sup>  
Talents  
lye dead.

1 Consider *what becomes of that precious talent*, and trust of worth which lyeth in your hands? doth it not lye dead by you?

<sup>2</sup>  
Where are  
you?

2 *Where are you in such a case*, are you not sleeping in *Meshek* and in the *tents of wickednesse*? is not thy heart gone out from the presence of the Lord? are not other Lords in Christs throne? is not thy way a way of spirituall whoredome, robbery, disloyalty, &c? are not other gods set up in the temple of the living God? are not you found with *Saul* against *David*? are you not departed and gone afar off?

3 *Either*

Cap. 47.

3  
If you know not your case, it is stupidnesse, if you know and yet resist its wickednes.

Secondly, it is hurtfull.

I  
Comfort cut off.

3. Either you know that it is *them* or *me*; if not, then what stupidnesse, what carelesnesse, not to misse him who is your Lord, your husband, your father, your life: if yea, then to resist without him, is to despise him highly; what do you but chuse *Egypt* and her *calves*, before *Canaan* and the *arke*, and presence of the Lord? What doe you but set God, his Son, his Spirit in the dust, to be trampled upon by every vanity, and every base lust: to cast off the yoke of *Christ*, to serve the *beasts*; yea, to cast downe the crowne of *Christ*, and to make his throne the foot-stoole of his enemies?

It is hurtfull, and it must needs be hurtfull that is sinfull.

It cuts off the comfort of the soule; the Sun shines not bright when the ayre is full of cloudes, and the Spirit is not a comforting spirit, where it is not a quickning spirit; you may enjoy for a time some contentment in the creature, but when these trees shall wither, when these fountaines shall cease, or be imbrued, then what will you do? you

Y

cannot

## Cap: 17.

2  
All things  
dead:  
Nil misere  
vult me  
miserere  
miserere

1

cannot finde comfort in God, w  
you are far from him.

2 All things are dead when you  
dead: a dead man loseth with him  
all things, and all things die to  
when he dyeth in himselfe.

1 When you are in this case, your  
ceptive and active power is weak  
you cannot so well comply with  
meanes of life, there is a great *unfitness*  
*ness*; as water that is *frozen* is not  
capable of impression, nor so apt  
move as before, a weak man can  
live upon his food, as he was wont  
the wheelles of a Clock that are  
ged with dust cannot run well; there  
must be some *finesse* in the *recipient*  
joyne with the *agent*; wet wood  
not enkindle so soon as dry wood  
living heart will finde that to be effect  
all, which a dead heart findes but  
shadow; those promises, those *promises*  
cies, those duties, those thoughts  
which raise others with much power  
are but as the blasts of winde upon  
rocks to you, those meanes which  
as the waters of *Nile*, which make

the land rich in fruits, are to you but as winter showres, which bring up nothing.

2 *The power of God is the life of all,* though you had as much life as an *Angel*, and had the food of Angels, yet except God be in it, you will not thrive: the ordinances are called the *power of God*. Rom. 1. 16. 1 Cor. 1. 24. because they are the instruments of his power: now we know the power of the *instrument* depends upon the *agent*; the plough is fit to cut the ground, but the skill and strength of the husbandman must guide and move it: if the *Angel* of Gods presence move not in these waters, they will not heale; *All meanes are nothing, it is God that giveth the increase*. 1 Cor. 3. 7. therefore there is no safe resting in such a state without God.

3 *The heart groweth worse and worse*: as the dead body groweth more and more corrupt; this should awaken you; if you get not, you lose.

Consider 1. *What a change this is*: you did converse with God, and now

Y 2

with

3  
The heart  
groweth  
worse.



Cap. 27.

with devils, you were Christs freemen  
now drudges to Satan and your lusts  
you had *Eagles* wings to soare aloft  
and now you are like the *Serpent* that  
creeps on his belly and licks the dust  
thy soule was beautifull as a pleasant  
palace for the King of kings; and now  
it is a *dungeon* of darknesse, a sepulchre  
a prison, a den of uncleane spirits;  
the vast difference that is betwixt  
man enjoying God, and a man forsaken  
and to this consider, that it groweth  
worse and worse, your *bondage* en-  
creaseth, your *lusts* grow, the *pallace*  
groweth more ruinous, the *dungeon*  
darker the *den* fuller, all goeth downe  
ward, worse and worse.

2 Your case groweth more incurable  
the heart groweth harder, the mind  
blinder; Satan is ever working, he lo-  
seth no time, and you may be carried  
out so far into an ocean of sins, and mi-  
series, that it will be hard recovering  
land againe; the continuance of sin  
leaves so deep a dye, as sometimes will  
not out till death; when the temple  
was sorely wasted and spoiled and lay

lon

long in ruines, though in time it was built up againe, yet the *second* temple was not like the *first*; therefore you hurt your selves much by carelesnes: stir up & awaken your selvs, be not willingly worse and worse, suffer not that to abide, which when it hath entrenched it selfe, will not without much difficulty be beaten out againe, and when you have wearied your selves, it may bee you will not be able to raise your spirits to their old vigour; diseases hanging long, leave often such impression, that nature seldome gets up: the fire of the *second* temple some Jewes say was not like the fire in the *first*.

*tem, quia vis ejus extincta erat, at in priore templo, erat ignis*  
Caneus de rep. Hebr. 1. r. c. 14.

*i Ignis super altare cessabat sicut*

*ista sicut led*

*noy 11 ni*

*101 4 moo*

*101 4 moo*

*101 4 moo*

*101 4 moo*

*101 4 moo*

*101 4 moo*

*101 4 moo*

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*101 4 moo*

*101 4 moo*

*101 4 moo*

*101 4 moo*

*101 4 moo*

*101 4 moo*

*101 4 moo*

You may have worse times for seeking of God.

4 You may have a worse time to seek God then now: if age, if sicknesse, if captivity, if poverty, if any misery come, then it will be an ill time to finde your heart so out of frame to have banks to mend, when you have lesse time, lesse help, lesse strength, and when also the winds are high and the seas unquiet breaking

Cap. 27.

breaking in upon you, is to be taken in an ill time: consider this, you must be better ere you dye, you must build up the ruinous house within; if you neglect these times of rest, you may be forced to do it in a hard time, when you must work by day, and watch by night, carry a toole in one hand, and a weapon in the other; if you have a journey to take, you will take the fittest season now is your summer, walk in the light while you have it; now you have the help of strength, health, friends, ordinances, prosperous estate; you will find when these are gone it will be a far thing to have this work to doe.

<sup>5</sup>  
God will  
fetch you  
in if you  
come not.

<sup>5</sup> God will fetch you in, if you come not, he will shake thy soule with feare, and drop bitterneffe into thy spirit, & send outward afflictions upon thee to visit thy carelesnesse upon thee. Physitians (they say) in the cure of the *Lethargie*, doe sometimes put the patient into a *feavour*; when *Ephesus* lay in such a stupified condition, Christ came with sharp medicine, *I wil come unto thee quickly, & fight against thee, &c.* Apoc. 2. 4, 5.

afflictions

afflictions will sting you: when God layeth on the rod, you will feele that it was a bitter thing to neglect him, then your heavy eyed and sleeping conscience shall hit you home, and as the young Lions roare and yell, so shall the thoughts of your hearts fill you with a cry like unto that of the Prophet, *Hast thou not procured this unto thy self in that thou hast forsaken the Lord thy God, when he led thee by the way?* Jer. 2. 17. and now it will put you in minde of running to your pleasures and sinfull vanities, as the Prophet doth; *Now (saith he) what hast thou to doe in the way of Egypt, to drink the waters of Sibar; or what hast thou to doe in the way of Assyria, to drinke the waters of the river? thine own wickednesse shall correct thee, and thy backslidings shall reprove thee<sup>k</sup>: know therefore, and see that it is an euill thing and bitter, that thou hast forsaken the Lord thy God, and that his feare is not in thee.* vs. 18, 19. My brethren, if the word will not, the rod must; learne then to abide blowes; if counsell draw you, you may escape, but the rod is for the back

<sup>k</sup> Peccatum est spiritui sancto locus quasi dialecticus, & medium ad conclusionem contra peccantem. Vid. Parif. de libel. divin. c. 25.

Cap. 17.

of sooles; if you come not in, expect some sad messenger; God will doe *Abulom* with *Ioab*, who set fire on his corne, because hee came not when he sent for him. 2 Sam. 14. 29, 30, 31. Therefore while the season is calme put forth, and seek to regain what you have lost.

6. God is not well pleased when he withholdeth himselfe; when he estrangeth himselfe, and is not with you, it is a signe that hee is angry. Remember those words of *Moses*, Numb. 14. 42, 43. When you goe to fight against the *Canaanites* and *Amalekites*, you lusts and tentations; you cannot prosper. Because ye are turned away from the Lord, therefore the Lord will not be with you. And how doth the Church bewaile the displeasure of God against her. They haue cast us off and put us to shame, and goest not forth with our armies. Psal. 44. 9. It is true, that sometimes out of his sovereignty and absolute dominion he may doe this, but yet the thing in itselfe is a signe of disfavour, therefore it is not safe to abide in such a case; let them



then your relation to him, the knowledge of his power, the sweetnesse of his favour, your love to him, the kindnesse which he hath shewed you, put you upon a study of reconcilèment, that you may enjoy your former happinesse, and his ancient loving kindnesse.

According to the presence of God with you, the proportion and measure of spirituall life will bee; as the more the plants have of the Sun, the more they thrive. All the efficacy of ordinances, and all the activity of grace depends upon this: as the house of Obed-Edom was blessed and all that pertained to him when the Arke the signes of Gods presence was with him, 2 Sam. 6. 11, 12. so great prosperity of soule is there where God hath his abode, and where he puts forth his power and spreads his quickning vertue upon the soule: were it not an happinesse to be enriched in grace, and to have your grain of mustard seed growing up unto a tall tree? Awaken your selves and fall to thinking of this matter, why are you willing to live so poorely that might live like Princes? and

3. Motive.  
As Gods presence with you is, so is your life.

We should not be content with little.

## Cap. 27.

1  
Because if  
you have  
but little,  
you can  
doe but  
little.

and to creep with the snail, when you might mount as Eagles? let me suggest a few *incentives* to quicken your spirits.

1 If you *have but little*, you can doe but *little*, for nothing can exceed the *sphere* and compasse of its ability; much grace makes strong to worke, and abundant in working; a full spring makes a full streame, much grace gives much willingness, and as your willingness is, so is your strength; I say not that strength and willingness are alway equall, for I know a godly mans will is beyond his power, *and he cannot doe what he would.* Gal. 5. 17. but yet by how much the more the heart is prepared, by so much the more it is enabled; the greatest part of the impotency and deadnesse of unregenerate men is this, that they are *unwilling* and averse unto God, and *disaffection* binde them as in chaines, that they cannot walke with God; and the *strength* of a godly man lyeth most in his *will*: what is the strength of lusts in others, but the *will*? what is the strength and courage of a souldier but a strong *will*?

*will?* what is the bounty of a liberall man but a large *will* to doe good? This will be then your advantage, you will *doe more* when you *have more*, and the more you *doe*, the greater will your reward be; *He that soweth sparingly shall reape sparingly, and he that soweth bountifully shall reape bountifully,* 2 Cor. 9. 6. Every man hath a large field to sow in, for the world is as a field to every man; therefore get much into your garners, that you may now sow much, and reape much when the harvest commeth.

2. *Your works will be more perfect* and compleat, if you have *much*; every thing workes as it is; there is a great difference betwixt the worke of a *childe*, and of a *man*; *When I was a child I spake as a child, I understood as a child, I thought as a childe, but when, &c.* 1 Cor. 13. 11. Actions are the *births* of habits; and the childe will carry the *likenesse* of the Father; if the spring be affected with an ill quality, so will the streames also; a man that hath but little of his trade and art, cannot make *compleat* worke, but his worke will carry a *print* of

2  
Your  
workes  
will bee  
more  
perfect.

Cap. 27.

of the weaknesse of his skill. A famous Painter comming to his friends house, and not meeting with him, would not leave his name, but with his pencill drew a line, and bad the servant shew his master the line, and when he came home and saw it, he knew whose hand it was. The *Apostle* tooke care to raise up the *bounty* of the *Corinthians* to such a height, that something might be done that might be *excellent* and honourable, 2 *Cor.* 9. 5. So that all that you do wil be more mature and excellent: by how much the *more grace* you have, and the *more perfect* your actions are, the better will your *reward* be, they shall have more praise with God: and your desire should be, that all be done *exactly*.<sup>1</sup>

3. The *more grace* is raysted in you the *sweeter* will your way be; and that,

1. Because there will be a *greater agreement* betweene your *spirits* and your *worke*, and *rule*; what is the cause of that wearinesse in duty, and backwardnesse to it, but a disproportion betweene you and it: when your hearts are more prepared you will be as a smooth bowle in

1 *Perfectum esse nolle delinquere*  
est. Hieron.  
Epist. 1. de vit. solit. laude.

3  
Lesse  
sweete.

m *Lassitudo est deficientia virtutis morientis.*

Scalig. de subtil. exercit. 76.4.

a smooth way which runneth with much ease and few rubbes.

2. There is a *sweetnesse in doing good*, and the more you are able to doe the more sweetnesse you have; the deeper you digge, the more treasure you shall finde; every action spiritually performed casteth a *reward* upon the soule, it is like the pressing of grapes, his labour droppes in that which is better than wine: the waies of God are as beds of spices, the more you walk in them, the more they requite you with sweet delights and inward refreshments; all the waies of wisdom are waies of pleasantnesse, *Prov. 3. 17*. Here motion is rest, as in the heavens, their perfection is their motion; Gods waies are large, the soule is most free and at greatest liberty in them.

4. The *lesse grace the more corruptions*; this is the nature of contraries which admit no *middle thing*, to partake of either, that where one is *not*, there the other is, and the *lesse* of one, the *more* of the other, as the lesse light in the ayre, the more darknesse; now so farre

n Libertas  
voluntatis  
est amplitudo  
de G. Gi-  
bieuf. de li-  
bert. Dei  
& creaturæ  
l. r. c. r.  
Iniquitas ar-  
cta est, sola  
innocentia  
lata est. Aug  
apud eund.

4  
More cor-  
ruptions.



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you are miserable as you are sinfull ; it is not immunity from calamities, but from sinne which makes happy: and what calamity is not upon him that hath many and strong corruptions ? thinke of all evils in the world, and you shall finde them meeting in such a one ; his lusts are all evils, and containe all in their howells, feares, sorrowes, wants, warres, chaines, wastings, sickness, &c.

5. The greater measure of grace, *brings in more comfort*, little grace will bring but little joy.

1. *The soule is not so capable* ; much grace makes *capacious* ; a little vessell cannot receive much ; a small candle cannot give much light : The same promises are sweetest to the heart that hath most of God ; the same food is sweeter to a healthfull strong man, than to a sickly, weake man ; the godly here have the same *objective* happinesse with the Saints in heaven, but not the same *subjective* happinesse ; they are more happy in heaven, because they are more *capacious* and *take in more* of God.

5  
Much  
grace  
brings  
much com-  
fort.

1  
It makes  
the soule  
capacious.

2. The

Cap. 27.

<sup>2</sup>  
It gives  
more evi-  
dence.

2. The lesse grace, *the lesse evidence* of truth, and of Gods favour; as a letter written in *small* and imperfect letters is not so *legible* as that which is written with more full characters; you will be troubled to *spell* Gods love out of *weak* and low graces; what is grace but a *seale* and stamp of God upon a man? the more *visible* the seale is, the more assurance it yeelds; when a plant is in the *sprout*, you can hardly discern what it is; but when it riseth up into a *tree*, it sheweth it selfe fully; gold in the *ore* cannot be discerned by every eye; but when the earth and drosse is taken away, then it is apparent; in a cloudy night the *little* starres are hid, but the *greater* are more easily seene.

3. *Comfort is usually given as a reward*; they that are *very* holy, and walk *much* with God, in *much* love and heavenly mindednesse, do usually exceed others in comfort; *Acts 9.31. They being edified walked in the feare of the Lord, and the comforts of the Holy Ghost.* Though sometimes the *best* and chiefe of the Saints come *short* in comforts, yet

<sup>3</sup>  
Comfort  
is the re-  
ward of  
grace.

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yet I say, that they have *cause* more than others, and it is *by accident* that they rejoyce not; either they mind not what they have received; or they are under a darke cloud of unbelieve, which cuts off the light of joy from them; but whose fault is it? the promise lyeth faire for them, and they have a greater advantage to beleve than others; because with the promise they have a pledge.

6  
The end of  
what you  
have is to  
put you to  
seek more.

6. That little which you have, is for *this end left defective*, that labouring with meekenesse *you might seek continually for more*: God hath so ordered the conditions of his people, that he will have them live in a *perpetuall dependance*, and come daily to the throne of grace for *almes*; and more encourage yourselves, for God is on the giving hand, the dayes of the gospell are *dole-dayes*, he hath reserved better things for his people now, than he gave in former daies; the Church of the *Jewes* was a child in *Minority*, and had lesse, *Gal. 4.1*. But in these times hee promised to pout out his spirit *more abundantly*, *Joel 3.28*. Which though  
it

was literally fulfilled, and more eminently in the coming of the *Holy-  
ghost* upon them, *Acts* 2. 17. yet it  
extends it selfe unto all the Church  
unto the end, *Acts* 2. 39. So the Apo-  
le acknowledgeth an abundance of  
grace upon the godly afterward. *2 Cor.*  
*8. 7. Ephes. 1. 8. Tit. 3. 6.* These  
times are also times of *affliction* and  
*trouble*, and God is wont in such times  
to give much of himselfe, therefore  
seek to abound, and to this end, labour  
to recover your selves, and to gaine the  
good presence of God with you, which  
you have lost.

## CHAP. XXVIII.

*Two directions how to seek recovery.*

**N**OW I come to the *third thing* propounded in the way of cure, *Directions* to further your endeavours of recovering your losse.

*Direct. 1.*

*I.*  
Quicken  
desires af-  
ter God.  
For *i.*  
they have  
a promise.  
○ *קִרְבָּנִי*  
*וְיִשְׁלַח*

\* *קִרְבָּנִי*  
*וְיִשְׁלַח*

First, *quicken your desires after God* for desires will yeld a twofold advantage. *1. The promise is full to such as desire much. Blessed are they that hunger and thirst after righteousness, for they shall be filled.* Mat. 5. 6. It is not every velleity & cold wish which entitles to this promise, every weak appetite and desire of meate and drinke is not hungering, and thirsting; when you are impatient, and long much after him, then you shall be filled; \* the word borrowed from feeding or foddering cattell, and it imports this, that though now you are put to graze upon the dry and barren mountaines, yet if you long after more, then the faithfull shepheard of Israel that leadeth Ioseph, like a flock



will put you into green pastures, and feed  
and fill you by the waters of rest; Gods  
land is shut, because your hearts are  
shut; hath he not said, *Open thy mouth  
wide and I will fill it?* the first grace is  
given without precedent desires, God  
is loud of them that seek him not;  
but *this* grace that we speak of, is given  
to them that seek it.

1. *Desires, when they are high beget  
endeavours like themselves, strong and  
vigorous; and the more you labour,  
the more you will get; therefore blow  
up your desires by the bellows of me-  
ditation, sit downe and consider what it  
is to enjoy God, and what to want him;  
these thoughts if they abide, will fire  
you out of the bed of sloath and sleepe  
in which you lye.*

2. *Bewaile your selves and your state  
before God, sit downe and mourne:  
I say,*

for { 1 *your losse,*  
2 *the cause.*

1. *Bewaile your losse, take up a lamen-  
tation, and say, woe is me, for my God,  
my life is departed from me, and how*

Z 2

am

2  
They be-  
get en-  
deavours.

Direct. 2.  
Bewaile 1.  
your losse.

p Vis. Pa-  
rificus, de  
Rhetor.  
divin. c. 26.

## Cap. 28.

am I changed? I was as the tree planted by the *rivers side*, spreading and flourishing, and my fruits were faire and full, but alas, now I am become a tree in the *desart*, withering and shaling both fruits and leaves. My sweet *Spring* is turned into a sad *Autumn*; my *first dayes* were my *best dayes*, & my *last dayes* are my *worst dayes*; I was filled with life and life, but now my sight is dimmed, my strength is wasted; time was when faith had life in me, and I had life by it, but now oh wofull over-spreading cloudes of darknesse, and incredulitie, my pleasant dayes of life and lustre are fled away, and the bonds of death have taken hold of me; my soule was the temple and throne of Christ, and I received daily oracles from his mouth, but now I am the habitation and Region of vanity and darknesse: what sweetness did I finde in flights aloft, when it was my greatest solace to bee with God, but now I that was as a star in heaven, am fallen into deeps of vanity, and am become to my selfe as gall and wormwood; my soule was an enclosed garden

den, and the chiefest of tenthousands  
did walk in the shadow of the trees, and  
was delighted in their fruits, but now  
the fence is downe, my love is gone,  
the beasts breake in, and *Sharon is be-  
come a desert*; time was when the  
thoughts of sin did pierce me, and the  
remembrance of God lift me up to the  
*third heavens*, but now my heart hath  
lost its fence, the things that I know  
have not their ancient strength, my  
teares which were as pleasant waters to  
my taste, which I could poure out be-  
fore my God are gone; that melting  
of heart which was my joy is vanished,  
my heart is frozen, the spring is stop-  
ped, the *heart of flesh* is become a *heart  
of stone*; that blessed society of graces,  
those holy desires, those heavenly dis-  
positions which did meete in a *happy  
conjunction* in my soule, seeme now scat-  
tered, and to lye in chaines, whiles the  
*troopes* of hell doe hold all in possessi-  
on; my soul that did walk with an hea-  
venly guard of divine graces, lyeth now  
like *Daniel* in the den among devour-  
ing Lions; oh how was I wont to meet

## Cap. 28.

God ? and what communion had I once  
 with him ? but now he hides himself  
 and will not come at me ; I pray and  
 he heares not, I hearken after him  
 but he speaks not, I call but he answer-  
 eth not, oh those golden dayes, will  
 they never more returne ? I was wont  
 to be feasted in my fathers house, the  
 fatted calfe was killed, and the ring, and  
 the best garments were put upon me,  
 but now I am forsaken, and not owned.  
 I go hungry and naked, and feed among  
 the hogs ; and in this I am more mis-  
 erable then they, because I *was a son*,  
 it is a misery to have been happy : Long  
 if I had never knowne thee, I could  
 have lived without thee, but this is my  
 misery, not so much that I am *without*  
*thee*, as that *I have lost thee* : many are  
 well without thee, because they never  
 enjoyed thee ; the children of *beggars*  
 and slaves count it not their misery that  
 they are not *Princes*, but it is a bitter e-  
 vill when the children of *Princes* shall  
 become *beggars*.

q Miserius  
 est perdidisse  
 quam om-  
 nino non  
 accepisse.

Tertul. de  
 poenit.

Thus then betake thy selfe to these  
*sad thoughts*, make thy closet an house

of mourning, breath out thy sighs, send forth thy groanes, poure out thy teares, rend thine heart, cast up thy weeping eyes, with the sad complaints of a bleeding soule to thine ancient friend; thou maist prevaile upon him; though he have forsaken thee, yet hee hath not forgotten thee, he hath not forgotten himselfe, and all the kindnesse that hee hath shewed thee; he cannot hold from *comming*, when thou canst not hold from *calling*; the *melting* of thy heart causeth the *earning* of his bowels: can the mother forbear when the childe cryeth? God will not deny mercy to the mourners. *Blessed are the mourners, for they shall be comforted.* Mat. 5. 4.

In two Cases especially God will not deny mercy, when the sorrow of his people

is { great,  
    { ingenuous.

1 When the sorrows of his people are great, then his compassions are drawne out; when the woman came with a troubled spirit, pouring out tears upon the feete of Christ, and wiping them

God will not deny mercy to mourners.

First, when sorrows are great.



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them with the haire of her head, the Christ poured out comfort upon her and sent her away with the pardon of *her sins*. Luke 7. And when Zion lay in the dust, melting her selfe in heavnesse, and crying, *My God hath forsaken me, my God hath forgotten me*: when she was tossed and afflicted and not comforted then God came in and opened a well in the desert, and in the deeps of her trouble did no longer conceale himselfe, but brake out in a most gracious protestation of his love; *Can a woman forget her sucking childe, that she should not have compassion on the fruit of her wombe, yet will I not forget thee: Behold, I have graven thee upon the palmes of my hands, thy wals are continually before me*. Esay 49. 14, 15. The words are a strong expression of his deare and faithfull affection, the *mothers* affections are deare and tender, so are *mine*; the mother loves her childe because it is the *fruit* of her wombe; I also have *begotten thee*, and thou art my childe: the mother is most tender to the *sucking childe* which cannot help it selfe; if it cry, she cannot hold,

hold, you also are such before me; the mother may *possibly* forget, but I *will* not, you are alwayes in my eye, and if I cannot forget *my selfe* I cannot forget you, for you are *engraven and imprinted in my hand*: Thus God hath comforted his people, and will have mercy upon his afflicted. Esay 49. 13. He comforteth those that are cast downe. 2 Cor. 7. 6. When the heart mournes much, God will shew himselfe.

For 1. the *end of sorrow is not to afflict*, but to *profit*, not to cast downe *only*, but also to raise up; when God casteth sorrows upon the wicked, his end is to *afflict* and to punish, and their sorrows doe attain their *end*, when they lye like loads oppressing their spirits; but that which is a *curse* to them is a *cure* to the godly, their mourning is *but sowing in teares to reap in joy*; sorrow in the spirits of such is like the raine upon the grasse, it puts the soule into a flourish, it makes it yeelding and tractable, as wax when it is softned wil easily receive impressions, and metals dissolved are apt to be drawn out and to be moulded as  
you

I  
The end of sorrow is not affliction, but healing.

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you would have them. *Sorrow is better than laughter, for by the sadnesse of the countenance the heart is made better.* Ecclef. 7. 3. the sad lookes of others hath a naturall force to work seriousnesse, and consideration in us, much more when our *owne hearts* are full; *Ahab* himfelfe would do much in a penfive fit, and *Manasseh* his monstrous spirit was tamed by sorrow. God brought upon him the *Assyrian*, and hee bound him with fetters and carried him to *Babylon*, and when he was in affliction, hee besought the Lord his God, and humbled himfelfe greatly before the God of his fathers, and prayed unto him. 2 Chron. 33. 11, 12. You see the sweet fruit of this bitter roote, and what was the issue? God was intreated of him and heard his supplication, and brought him again to *Hierusalem* into his kingdome. ver. 13.

2.  
It makes  
a fit object  
of mercy.

2 The greater sorrow, the fitter object of mercy; mercy is for the miserable, and none more miserable then such as mourne in the losse of communion with God, this wound is the deepest and most bleeding of all wounds, the soule

soule in such a case hath no help in all the world, all things yeeld not more then a drop of water upon *Dives* his tongue : Look now upon the nature of God, and you shall see him *full* of mercy ; upon the promises, they also are *full* of mercy ; upon the wayes of God, they also are *full* of mercy ; therefore if you clothe your selves with the garments of heaviness, and can come before God with spirits much lamenting after him, he will appeare to you, *Hee will revive the spirit of the humble*, Esay 57. 15.

q d θεός κ  
 διορθώσαι  
 τὰ πλημ-  
 μελήματα  
 κ' ἐν-  
 μυστήται  
 πλημμελή-  
 σοντα.  
 Chrys.

3 Much sorrow will *put upon strong pursuites after God*, it will make you full and strong in prayers ; and the power of prayer is great with God, it makes the soule to run to *Christ*, and to improve all the hope, and faith and interest that it hath in him, and they that seeke the Father in the *Son*, shall finde him.

4 Now *God will be welcome*, when the soule is bitten with his absence ; God leaves his people because they slight him, but when they have learned to

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to prize him, now he will come ; no place fits him but the *highest*, and now God is lift up when the heart in the presence of all things which were delightful and precious, pines after him ; love is scene in sorrow ; we grieve much in the losse of that we *love much*.

Secondly,  
when it is  
ingenuous.

2. Then sorow prevailes with God, when it is *ingenuous*.

1  
When for  
the cause,  
not losse  
only.

1. When *not onely for the losse but for the cause* ; when you can mourne, not onely that you are *Deserted*, but because you have *sinned* ; when you can grieve much that you have procured this evil.

2  
When not  
onely for  
sadnesse,  
but also  
for the  
sinfulnesse  
of the  
losse.

2. When your sorrow is not onely *because of the misery of such a state, but also for the sinfulnesse* ; there must needs be many feares and great anxieties in such a soule as seeth it selfe left of God ; but a holy heart will grieve for this, not onely that it is fallen into such *misery*, but also and especially that *sinne* hath regained strength, that the life and lustre of holinesse is so weakened ; Grace hath a great *beauty* in the eye of him that hath it, and sinne carrieth in it the greatest

1. ὁ δὲ ἄνθρωπος  
τὴν ἁμαρτίαν  
ἐκείνην, ὡς  
ἡ ἀδικία ἐστὶν  
ἡ ἁμαρτία.  
Naz. orat.  
5.6



greatest deformity and misery unto him, so that such a one mindes not so much his *case* as his *cure*; yea his heart is carried in such strong desires after God, that it overlookes its suffering; weeping is no burthen, and so that he might recover his losse, though it come through a storme of feares, cares, griefes, he would count himselfe happy; another man who hath no greater thing to feare or desire then *hell* and *heaven*, dwells upon his feares when he is affraid, and is held in them, and if he could be delivered from his feares, he would be at rest; but a godly man though he feeles his troubles, yet would he not count his case happier, if these stormes were downe, but he will mourne still till he be restored to his *former life* in God; *David* was not satisfied till a *new heart* was created in him, and a *right spirit* renewed. Psal. 51. 10, 11.

3. When not *onely* for the losse of the comfort and sweetnesse in a holy converse with God, but for the losse of God himselfe; a child hath much comfort and reliefe from his father, but when his

3. When not for losse of comfort onely, but of God also.

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his father is *gone*, he doth not onely lament his *losse of comfort*, but his *losse of his father*; so the wife more laments the losse of *her husband*, then of her good by him; when a man seeth what he hath lost, he cannot but mourn to think what daies he had when he lived under the wing of his gracious father, but yet all the comforts that ever he had or hoped for, doe not lye so heavy *as God himselfe*: For to a godly man all comforts, and graces and all good that he receiveth doth serve to lead his heart *to*, and to fixe it *in God*; God hath his *end* here, for he sends out these but as *Joseph* sent Chariots to bring his father and brethren *to* him, all these things are but *conveyances*, and *servants* employed betwixt God and his people to invite and draw their hearts to himselfe; and the Saints doe not *rest* in these, they doe not match with the *handmaidens*; the fruits of Gods love are sweet, and because they are sweet, therefore God is precious, *Christ is pretious to them that beleeve*. 1 Pet. 2. 7.

<sup>4</sup>  
When for  
losse, not  
onely as  
bitter, but  
as a signe  
of Gods  
displeasure

4. When your sorrow is not onely  
for

for the losse, as it is *your evill*, but also as it *betokeneth displeasure in God*; a true friend is grieved when his *friend* leaves him and casts him off, not onely for his *owne great losse*, but for his *friends anger*, he can as well be without his *friend* as without his *love*, and is as loath his friend should be *displeased*, as himselfe *endammaged*.

5. When your sorrow is that you have *lesse strength to serve him*; grace hath a great recompence in it selfe, but can you grieve that by bringing your selves into this state of deadnesse, you have lived to little honour to your God, and are not now able to doe much for him? this is *ingenuous* sorrow.

6. When you can *gladly submit to all conditions of reconcilment* and of restoration; though God require much, or impose much, yet you count all nothing in comparison of God; can you say, Lord command me, chide, rebuke, smite, doe what thou wilt, though it be through a desert, yea through a Sea of straits and troubles, yet I am content to goe, so I may arrive at last at my desired

5  
When because by this losse, you are disabled to serve him.

6  
When you can submit to all tearmes of reconcilment.  
[Hecleas, duxor si inquit Themistocles Emybiadi plagasque minantis dum sanum in prelio consilium decerit. Plut.

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fired end ; if I may have thy good  
presence it shall be enough ; if thou  
wilt come to me, if I may come to thee,  
every way shall be sweet ; though I  
goe thorow thornes and bryars, to the  
raking of my flesh, and the effusion of  
my blood, yet this shall be nothing to  
me, if I may enjoy my God who is all  
in all to me.

When your sorrow is *ingenuous*, then  
you will find God, yea indeed he *hath*  
*found* much, whose frozen heart begins  
to *thawe*, and to dissolve it selfe in  
showres of teares for the return of God  
unto his *deserted soule* ; the Lord hath  
looked upon thee, if with *Peter* thou weep  
*bitterly* :

Secondly, bewaile the cause ; this is  
part of that cure which the great Phy-  
sician . of soules prescribed to *Ephesus*  
languishing in a like disease ; *I have some-  
what against thee, because thou hast left  
thy first love, remember therefore from  
whence thou art fallen, and repent.* Apoc.  
2. 4, 5.

*Quest.* Whether the subtraction of  
the quickning influences of the spirit be  
alway for sinne.

*Ans. 1.*

*Tunc pec-  
cator visita-  
tur a Domi-  
no, quando  
compungitur  
ad lacy-  
mas: nam et  
Petrus, tunc  
flevit quan-  
do in eum  
Christus  
reflexit.*

*Bern. de  
mod. bene  
viv. ser. 10.*

*Bewaile  
the cause  
of the  
losse.*

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Ans. 1.

*Ans. 1. Sometimes it is like he doth it not because his people have sinned, but for higher ends; as Peter was left to be strangely foyled with fears of suffering, falling exceedingly beneath his former spirit and resolution, yet not for any particular sin of his, but as it is likely, that he might see how unable he was of himselfe, that so all the glory of his future heroick acts and sufferings might come not to himselfe, but unto Christ; and so Paul was buffeted that he might not be exalted; God let loose Satan, not to punish, but to prevent his sin. 2 Cor. 12. so the case stood with the blinde man. John 9. 3.*

*2 There is also cause in us, though God make it not a cause to himselfe and to his action, therefore your way is to consider your wayes.*

*3 God usually doth it for sin; and if you search the Scriptures, they testifie that sin is the usuall spring of this evill: Sin separates betwixt us. Esay 59. 2. he hath threatned, If we forsake him he will forsake us. 2 Chron. 15. 3.*

*Quest. How a man may finde out what*

*Quest.*



Cap. 48.

Answ. A

*what sin is the cause?*

*Answer.* First, sometimes the cause is *visible*, and a man can scarce look but finds it. 1. When upon some *particular grosse failing*, a damp hath fallen upon him; in such a case God points at the *sin*, and discovers the *cause* of his displeasure by this sudden punishment inflicted on him; Scriptures afford many instances of discovering the sin by the time of the punishment.

2 It may be there hath been an *eminent neglect* of those meanes by which life was upheld, and grosse carelesnesse in omission, or palpable remissenesse in duties, vanity of minde, sinfull affections, and other evils connived at have so broken in, that a man may plainly see the *time* when his fall began, and when his sun began to set.

Secondly, Upon consideration though the *cause* be not *transparent*, it may be discovered, and for help in this I will propound *four* rules.

1 *Pursue your losse*, and sad condition to the birth of it; consider how long this night of darknesse hath been upon you

look

look back to the dayes in which you were happy in a living communion with God; if a man have lost a thing, hee bethinkes himselfe *when* he had it, and *where*, and so as much as may be, pursueth his losse to the *very time* and *place*. It may be when you come to this, you will have much light to finde out *how you lost* your treasure; God goeth not away upon *small offences*, you will by searching finde the gap that let in these floods.

2. Consider, *what things have beene most pressed* by God from time to time upon you; for though the *whole law*, and all righteousness be enjoyned to all, yet there are *some things* more especially pressed: so *Iosuah* was much pressed to *courage*, so much, as if it had been his *only taske*. *Be strong and of a good courage, only be thou strong and very courageous.* Josh. 1. 6, 7, 9. The *Israelites* were mightily among *other things*, called on to take heed of *forgetting God*, and what he had done, when they should possesse the land of promise, *Deut. 4. 9. Only take heed to thy selfe*  
A a 2 and

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*and keep thy soule diligently, least thou forget, &c.* Chap. 8. 2, 5, 10, 11, 12, 18. And after their returne from *Babylon* some things *especially* were againe urged, as not to *mixe* themselves with the heathen, which things *Ezra & Nehemiah* laboured much in; and to *build the temple*, which the Prophet *Haggai* againe and againe enforceth, &c. So every Christian *according* to his station, temper, measure of gifts and graces, relation, age, course, &c. is put upon *some* things in a *speciall manner* : heare what the spirit saith, the voice calls upon you it may be, for *more humiliation*, or more *meditation*, or more *thankfulnesse*, *prayer*, *reading*, *zeale*, *mortification* of particular lusts : now if you have been deafe to *these* calls ; it is like *here* grew the difference betwixt God and you; for *here* is *great disobedience*, when a man sinnes against *such* strong and continued calls, a friend takes it ill, when he is *often* denyed and *long* put off in a thing much desired, and *strongly* requested.

3 *Listen to conscience*, for that is Gods *deputy*, and it will tell you *what* it

that God takes ill at your hands; observe at *what dore* conscience layeth this *sad birth*, this miserable plight of soule which you are in, for that is like to bee the *Father*; as God *witnesseth* with our spirits, so usually he *chides* with them, at least he never chides *without them*, but when he will rebuke he sets *conscience* to doe it; heare then its errands, and receive its charge: it may be it will say, this is *thy pride*, or thy *slightnesse* in duties, thy *neglect* of God and Christ, thy *harboured lusts*, &c.

I deny not but Conscience may erre, and doth *often*, charging that as *sin* which is *no sin*, or making sin greater then it is, or accusing a man of that which he is not *guilty of*, or judging and condemning when the sin is *pardon- ed*, therefore I adde.

4 Pray the Lord to shew you wherein you have offended: it was *Elihu* his counsell to *Iob* in his sad case, Surely it is meete to be said unto God, I have borne chastisement, I will not offend any more; that which I see not teach thou me; if I have done iniquity, I will doe no more.

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Job 34. 31, 32. And when you are convinced of the evill of your wayes, then look on them & *mourn over them*; what a thing is this, that I should provoke him to leave me; in whose presence I have had such light, such life, such strength, such liberty, such peace, such victories, such treasures, such joyes? *Hear ye heavens, for I have committed two great evils, I have forsaken the fountain of living waters, and have digged to my selfe cisterns, broken cisterns that hold no water.* Jer. 2. 13.

Oh wretch that I am, that that precious communion which I had with my God was of no more esteem with me; that those sweet streames of comfort which I now want, but then had from the well of life, those quickning beames from the Sun of righteousnesse, those refreshing, those ravishing sights and tastes of Iesus Christ, those pleasant banquets which I had in the ordinances and duties, those blessed embraces of the everlasting armes of the Lord my God, were of so low account with me, that I should lose them by my folly; I have been



been careful to keep my name, my state,  
my health, yea my vanities, but I have  
not been careful to keep my God; that  
life and comfort of the Spirit which  
Christ purchased with his blood, I,  
like prophane Esau, have sold for  
nought.

Woe is me, that the Spirit of Jesus  
Christ should come in mercy to make  
his abode with me, and yet have no bet-  
ter entertainment. I set the doores open  
that he might depart, yet by entertain-  
ing lusts and vanities, I have made him  
weary of his dwelling, and he is gone  
in anger, that came in love; that which  
I begged with teares, and enjoyed with  
comfort, I have lost for sin; oh what  
have I done against my God? yea,  
what against my selfe? what madnesse  
was this, to gain my lusts, and lose my  
God? like that great Commander  
who sold himselfe for a draught of  
water.

Thus break open the fountains with-  
in, and adde sorrow to sorrow, drink your  
teares like water, and mourne and mourne  
again; say, oh my folly, that have lost

Lyfima-  
chus,  
ω δεινός  
μικρός ή-  
λιος ή ενα-  
χς, δούλον  
εμαυτον εν  
βασιλειαις  
πεντηκ.  
Plut. A-  
pophth. &  
de sanitate  
tuenda.

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x Tu me  
non deseris,  
nisi prius  
ego te dese-  
ram. Aug.  
in Solilo.  
cap. 14.

that for want of *care*, which now  
would redeeme with my *blood*; but  
when once God is gone, who can tel  
me when he will returne againe? he  
goeth from many and takes leave for  
ever; and now if I goe long in heavi-  
nesse, I may thanke my selfe; if my  
soule be spoiled with long hostilities,  
and tyrannies of the power of darknesse,  
if my sinne be like the Sea, if I walke in  
a shadow of death, my owne hand hath  
brought all this upon me; for God  
left not me, till I left him\*.

Yea further, cause the waters of sor-  
row to rise yet higher, look upon former  
times, and say, what was I then? what  
am I now? my silver is become drosse,  
take up the lamentation of the Church,  
and make it yours. How is the gold be-  
come dimme, how is the most fine gold  
changed? the stones of the Sanctuary are  
poured out in the top of every streete, the  
precious sons of Zion, comparable to fine  
gold, how are they as earthen pitchers, the  
work of the hands of the potter? they that  
fed delicately are desolate in the streetes,  
they that were brought up in scarlet om-  
brace

brace dunghils; her Nazarites were purer then snow, they were whiter then milk, they were more ruddy then Rubies, their polishing was of Saphire, but now their visage is darker then blacknesse; their skin cleaveth to their bones, it is withered, it is become like a stick; we are orphans and fatherlesse, our necks are under persecution, and we have no rest, servants have ruled over us, and there is none that doth deliver us out of their hands, the joy of our heart is ceased, our dancing is turned into mourning, the crowne is fallen from our heads; woe unto us, that we have sinned; for this, our heart is faint, for these things our eye is dimme. Lament. 4. 1, 2, 5, 7. Chap. 5. 3, 5, 8, 15, 16, 17.

Look about you, and gather matter of sorrow into your hearts, cast your eyes upon your wayes, and say, how little good have I done, how much evill? how poore is my life, my duties like things without life, and my unfaithfulness appeares as the light in all my wayes; I wonder how I could own such actions, which stand all like the children of beggers, clothed with ragges, and full of vermine;

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vermine; cast your eyes upon others, and say, such as had lesse engagements, lesse encouragements then I, are got far before me, the last is first, and the first last; many are grieved and dilled by my deadnesse that should have been quickened by my life; look up to God, and say, Oh foolish and unjust man, have I thus requited the Lord my God? look up to heaven, and say, I might by sowing much have made my harvest rich and full, but now it is just, I should reap little, that have sowed little, yea, that having sowed vanity, I should reap iniquitie.

Repentance is the way to make up your losses, and to repaire your ruines, God hath promised grace and mercy to the penitent: When thou art in tribulation, & all these things are come upon thee (or have found thee) if thou turne to the Lord thy God, thou shalt finde him, for the Lord thy God is a mercifull God, he will not forsake thee, neither destroy thee, &c. Deut. 4. 29, 30, 31. Take then the counsell of the Prophet, which he gave to Israel, when God was departed

y Qui delictis peccatam per iudicium desinavit, idem & veniam per poenitentiam spondit. Tertul. de poenit.





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the Lord. Jer. 31. 18, 19, 20.

You see then what encouragement you have to seek in *this way* for peace with God, and for the quicknings of his Spirit which you have lost: *sin* armes God against you, but he cannot hold back mercy from the *humble*, his promise hath given repentance a power to prevaile with him; and he will not contend with the *broken hearted*, hee hath a speciall eye upon *mourners*, and will not hide himselfe from the cry of the afflicted, a *contrite heart is a sacrifice* which he will accept, Psal. 51. *He is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit.* Psal. 34. 18. The father\* of the Prodigall made hast to receive and welcome his straying son, and rejoyced that *hee that was lost was found again, and that he that was dead was alive againe.* Luke 15. this is the way, walk in it, if God should deny *such*, he should deny *himselfe*, because he hath said, though he hath been *Sorely displeased, turne you unto me, and I will turn to you.* Zach. 1. 2, 3.

Till

z Quis ille  
nobis intel-  
ligens pater? Deus  
scilicet.  
Tam pater  
nemo, tam  
pius nemo.  
Is ergo se fi-  
lium suum  
et si acceptu  
ab eo prode-  
geris, et si  
nudus redi-  
eris, recipiet  
quia re-  
disti. Ter-  
tul. de pœ-  
nitent.  
Patris cibus  
est salus no-  
stra. Beda  
& Arnbr.  
in Luc. 15.

Till you repent, your sin is *continued*, and consequently Gods displeasure.

Therefore consider seriously of your case, for want of serious thoughts doth great hurt, so that though the heart bee affected, yet not *enough*, it seeth often that all is not well, and knoweth the cause, yet because these things *lye not* upon the spirit by *ponderous* thoughts, a man *bears* his misery happily complaining, but not wisely and strongly endeavouring to remove it. And the heart is not *soone* brought downe: you must hold up the objects of spirituall griefe by *consideration*, that they may be able to beare downe the heart, therefore be much in pondering these two things.

1 The *sad effects of the losse of God*; see what blindnesse, barrennesse, weaknesse, depravednesse, vanity, feares, accusations of heart, what cryes and clamours in your soules, and now what if afflictions come, how will you be able to live in *such a time* other then a *dying* and a feareful life? what if death come? either a black cloud of *darknesse* will over-spread you, or a storme of *affrightments*

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*ments* and terrors will torment you ; and now remember your sinne hath brought all this upon you.

2 *The sinfulness of the cause* ; why did you neglect and despise your God ? if you had not set him shamefully at a low rate, you would not have turned your back upon him ; what, Could not the infinite Majestic, and mercy of the Father ; the incomprehensible love of the Son ; the unutterable comforts of the holy Ghost prevaile with you ? Do you see what you have done ? have you not said to the Father, I neither fear thy Majesty, nor desire thy mercy ? and to the Son, I care not for all thy love, nor yet for thee that dyedst for me ? and to the holy Ghost, I regard not all thy saving counsels, living influences, and high refreshments ? doe you not heare these pleading with you, each for himselfe, and each for all ? *they are one*, and what you have done in this, you have done against *each*, and against *all* ; weigh well then what your carelesnesse and disobedience amounts to, that you may meet him with an humbled spirit, drenched

drenched in teares, and clothed with shame; put case now that God should requite you in *your kinde*, and that his heart should not be towards you, then you might bid peace, yea life, yea hope adieu for ever.

Consider *further*, how God did follow you, and entreated you not to goe from him, did he not tell you, he could not beare contempts; and that you would repent it at last; and will see, that what you have done against him you have done against your selves; did he not kindly use you; and were you not alwayes welcome to him? *Oh my people what have I done unto thee, and wherein have I wearied thee? testifie against me.* Mich. 6. 3. and when you were going, did he not cry after thee? *Returne thou backsliding Israel, and I will not cause mine anger to fall upon you, for I am mercifull, and I will not keep anger for ever.* Jer. 3. 12. Yet you would not; Consider now *how long* you have lived without him, and *how often* God hath called upon you to consider your waies; if you will let your thoughts out, you will

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will finde *abundant cause* of grieft; and when you seek him with *repētance*, you will finde him in *mercy* drawing neare, and he will forget your unkindnesse and you shall heare no more of them; doubtlesse your finnes this way are very great, so that sometimes God hath been put as it were to a stand what course to take; when God had promised mercy to his revolting people, he addes, *But I said, how shall I put thee among the children? and give thee a pleasant land? and I said thou shalt call me, my father, and shalt not turne away from me.* Jer. 3. 19. When the Church had been disloyall, she at last fell to this course of *repentance*, and see the issue; *A voice was heard upon the high places, weeping and supplications of the children of Israel, for they have perverted their wayes, and they have forgotten the Lord their God; returne ye backsliding children, and I will heale your backslidings.* ver. 21. and oh that you also would tread in their steps, and say, *We come unto thee, for thou art the Lord our God.* ver. 22.



CHAP. XXIX.

*Two other directions how to recover.*

**T**Hirdly, go to Christ, and beg of him  
to cause a spirit of life to come into  
thee; I put you upon Christ, but take  
heed of mistakes here: 1. Think not  
that there is a greater willingnesse in  
Christ, then in the father, or the holy  
Ghost, to shew mercy to you; You must  
honor the Son, as you honor the Father<sup>a</sup>,  
John 5. 33. they must have the same ho-  
nour, for they are one; they have the  
same being, and the same will, and the  
same thoughts, I and my father are one.  
John 8. 30. they have the same friends.  
All thine are mine, and mine are thine.  
John 17. 10.

2. Think not that what you have from  
Christ, you have from him exclusively;  
for they are one fountaine, and as they  
are one in nature, so they are one in all  
that mercy which is shewed to us;  
therefore so cast honour upon Christ,  
that you also honour the Father and  
the

Direct. 3.  
Go to  
Christ.

Caution 1.

<sup>a</sup> Quomodo  
par non erit  
equaliter  
cum patre  
honorari;  
cui adiden-  
tiam sub-  
stantie nihil  
præsum de-  
est. Cyril.  
apud Cor-  
nel. à la-  
pide.

2

## Cap. 29.

b Incarnate  
in incarna-  
tione, com-  
plete in of-  
fensione.  
Cornel.  
à lapide.

the Spirit. All that Christ doth as Me-  
diator, he doth by *Commission*, and there-  
fore he saith, he comes to doe the will  
of his Father; Heb. 10. John 6. Doe  
then upon this great Mediator, as one  
sealed of the Father, and filled with the  
Spirit, yea and clothed with our nature,  
and standing betwixt God and us,  
make both one, and to convey to us,  
the riches of his Father; himselfe  
the Son of God is equall with the Father,  
and hath a naturall and eternall sove-  
raignty with the Father; but as Me-  
diator, his power is *economicall*, dispensed  
and delegated to him; All power <sup>b</sup> is gi-  
ven to me, both in things in heaven, and  
things on earth. Mar. 28. 20. There-  
fore lift up your hands with joy, and  
come to Christ, pray him to looke upon  
a poore begger; he hath power in his  
hand, he is the Lord of life; say, Lord  
I need much; thou calledst me, to leave  
of thee gold, and rayment, and  
salve. Apoc. 3. 18. Now behold my  
verty, nakednesse, blindnesse, and pray  
me; say to him, Lord I could not  
beare all evils then this evill; I com-  
rbind

thinke my selfe happy, if I might enjoy thee, though all other troubles were upon me; Lord thou knowest what it is for a soul to be forsaken, it was sometimes thine owne case, when thou complainedst, *My God, my God why hast thou forsaken me?* not O my Lord! but that thou hadst a *divine supportment*, but thou hadst not (it seemeth) that *inward* by which at other times did fill thee; now thou art in thy glory, pittie a *worme* in misery & that mournes and desires more after thee, then all things: Lord thou paidst deare for my good, let good come unto me; I desire more from thee, for thee: not meerly that I might have more happinesse, but that thou mightest have better service; if thou wilt give me much, I will return much; thou hast bid me, *If mine enemy hunger, feed him, if he thirst give him drinke,* Rom. 12. 19. Prov. 25. 21. Lord de- ny not such mercies to thy children; though I have sinned, yet thou art my Father; and though thou hast beene angry, yet am I not thy childe & this shall be thy glory, when these *dead and*

*c Da dex-  
tram misero  
& tecum  
me tolle per  
undas.*

*Vergil.  
Aen. 6.*

Cap. 29.

*d Memor  
sum, quanta  
pace frue-  
bar cum in  
Domino  
gaudebam;  
ideo nunc  
magis do-  
leo, quia  
scio quid  
perdidi,  
scio quam  
maxima  
bona amisi,  
redde quod  
per peccatum mihi abstuli, reide quod mea culpa perdidi. Savana-  
medit. in Psal. Miserere, &c.*

*dry bones shall live ; when the grave shall be opened, and the bonds of death shall be loosed, and I shall walk before thee ; thou saidst to the woman of Samaria, That if she had knowne the gift of God, and thy selfe, she would have asked of thee, and thou wouldst have given her living water. John 4. 10. Now Lord I know thee, and this gift, those waters would be sweet to my thirsting heart, oh give unto me also ; I remember thy mercies of old, and my heart both joyeth and dyeth, the remembrance of thy sweetnesse doth delight me, but the thoughts of their absence doth afflict me ; I could not have desired thy presence but by thee, these desires O thine, turn them not back without their end ; I was well without thee (as I thought) till thou camest to me, and since thy comming, I fell asleep again, and was at rest, but thou hast called me, and now Lord what wilt thou doe for me ? a little will doe me good, and thou wilt blesse thee. There is no sorrow*

this, to have thy face hid, and lusts and devils to break in; Lord what, and how many are the troubles of my soule? Oh in the multitude of thy compassions help me, who am compassed about with a multitude of evils; art thou not set for the rising of them that fall? and to be a repayer of breaches? is not thy name *Iesus*? and is not *salvation* thy employment? Oh be a Saviour to me, and pull my soule out of the deeps, remember the Covenant, &c. Thus take up words and courage, and go to the throne of grace; carry thine empty sacks to *Ioseph* thy brother, for hee is Lord of all *Egypt*; stand not wasting thy selfe in sad thoughts of thy misery, but arise and pray; turne the streames of thy griefe towards *Christ*, hee will turne them into streames of joy; sit not like *Hagar* weeping in the desert for her child, that is ready to die for thirst, is not the well before thee? *Christ* is the fountaine; let downe thy bucket, and drinke and live; goe with inditements against thy selfe in one hand, and with *Christ*s promise and thy petition in the

c Omne  
imperfectū  
redigitur ad  
perfectum,  
sic nos ad  
Christum, in  
quo omnis  
perfectio  
descendit.  
Savonarol.  
Expof. 4.  
orat. Do-  
min.



## Cap. 19.

other, & thou wilt be heard; if thou wilt take this course, then *you* proud lusts and troops of hel, *you* must pack and be gone, *you* clouds of darknes & unbelief must be scattered, *you* chaines of dea must get you hence; here is no abiding for *you*; for here the King of glory will make his temple, his throne, his residence only come with the whole heart; cold prayers and remissenesse of spirit let what you *seeke*, and fervent prayers will finde again, what you *lost*; be not discouraged, here is the gate of life, he that dwells here is never from home, never asleep, extend<sup>d</sup> your prayers, as they *Acts* 12.5. stay til the almes come, the thing is sure, only the time is in the Lords hand; many times prayer is lost because you *waite not* for the answer; at the gate, you need not feare to knock, the Lord will not be angry; you may be urgent; wrest the dore open by strong prayers, it shuts not because you should not enter, but because you should knock: aske leave to enter, the *barres* of the gate are mercy, thy prayers are like *Petards* to breake way in

d. 10. 10. 10.  
20. 10. 10.

10. 10. 10.  
10. 10. 10.  
10. 10. 10.  
10. 10. 10.  
10. 10. 10.  
10. 10. 10.  
10. 10. 10.  
10. 10. 10.  
10. 10. 10.  
10. 10. 10.

other

B. 10. 3.

the

the City ; therefore turne thy feares into hopes, thy complaints into prayers, thy lamentation into supplication ; and Christ will turn thy darknesse into light, thy deadnesse into life, thy bondage into liberty, thy weaknesse into strength.

Fourthly, you must set your hands to the worke ; for it is in vaine to expect that God should help you, if you will not help your selves ; you must use your hands as well as your tongues : idle beggers must be whipped ; he that will not worke must not eate. Remember what I have said : you have a life in you, if you be in Christ ; & as you have a life, so there is a never-failing presence of the Spirit, to attend that power which you have ; if then you put forth your selves to what you are able, and as far as your power extends, God will draw neare to you. It is true, that which you want is out of your reach, you are not able to make crooked things to become

Direct. 4.  
Working  
and en-  
deavour-  
ing.

e Levemus  
cor da nostra  
cum mani-  
bus ad De-  
um qui orat  
& laborat,  
cor levat ad  
Deum cum  
manibus :  
qui orat &  
non laborat  
cor levat  
ad Deum  
& non ma-  
nus ; qui,  
&c. necesse  
est cor in  
oratione ad

conleuare, & manus cum operatione ad Deum extendere, Bern. de  
Mod. bene vivend. lib. 51. & eisdem pene verbis. Hieronym. in La-  
ment. 3. *εὖ καὶ πρὸς τὸν μακρὸν θεὸν τὸ δ' εὐχόμενος ἐντελευ-  
τῶναι. ὁ δὲ αὐτὸς καὶ τὰς ἀνάγκας τῆς ψυχῆς ἔχει. οὐκ ἀνίσταται.*  
Aeschyl. in Pers.

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straite, and lay those swelling mountaines of corruption leuell, but yet you must set to the worke; *Ioshua* could not with the strength of Rams horns sounding cast down the wals of *Iericho*, but yet he must set upon the worke; when the *Midianites* fall, there must be the *Sword of the Lord* and of *Gideon*. Judges 7. 18. The father holdeth an apple to the childe, the childe cannot reach it, yet his short arme must be put forth, and then the father whose arme is long enough will reach it to him: you must be doing.

For you  
have a  
power.

Before I come to shew what is to be done, it will be needful to convince you that men regenerate have power to do something of themselves; for oftentimes men misunderstanding the state of regeneration, doe either excuse their negligence by pretended inability, or sit downe discouraged, as having no power in their hands at all; how often doe they complaine and sigh in vaine, alas, I am nothing of my selfe, except God give me a heart and strength what can I doe? I can doe nothing, &c.

To

To these I say, that these *conclusions* are ill drawne from a true principle, which is this, that *all is of God*, and that by nature we are dead; but it is ill urged in this case, for that the regenerate have a power to doe good appeares, 1. because they are *living*, and all life is a power to act, 2. else there is no *specificall difference* betwixt a man regenerate and unregenerate, if both were still dead and without strength.

1. Because life.

Else no difference betwixt regenerate and unregenerate.

3 Grace reneweth that which Adam had

4 Else wee have not so much by the second Adam as by the first.

Object.

3 Grace is a *renewing of that Image of God* and holinesse, which we lost in Adam. Ephes. 4. 24. but that was a power to doe what God required, therefore so far as that *Image* is repaired, so far there is a power.

4 Else we should not have as much benefit by the *second Adam*, as we had by the *first*; the *first* would have communicated his power to do good, and being corrupted doth communicate power to sin, therefore much more by *Christ* have we a power to doe good in our measure.

It may be objected that it is said, John 15. 5. *Without me yee can doe nothing.*

So

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So that it seemeth that we have not power in our selves.

Sol.

The meaning is, except you be implanted into me, ye can doe nothing: the word *without me* signifieth, separate from me, or apart from me, and intimateth this only, that till we be knit unto Christ, we are but dead, and barren branches, and so Christ explaines himselfe. ver. 4. *As the branch cannot bring forth fruit of it selfe, except it abide in the Vine, no more can ye, except ye abide in mee.*

f. x. v. s. i. u.  
Scorsm. a.  
me. Caly.  
Camer.

&c. on all

Object.

Phil. 2. 13. *It is God which worketh both to will and to doe of his good pleasure.*

Answ.

g. v. d.  
Zanch. in  
loc.

The place proves what I say, that the Saints have a power, it is true, it is of God; therefore we should work out our salvation in humility, not boasting in our selves; for all is received of God. More fully, God is said to work the will and the deed,

1 By giving habituell grace, a renewed frame of heart.

2 In exciting and strengthening this grace.

And



And both these are ever afforded to the Saints, only the *latter* is more and lesse according to his pleasure, so that in the worst times a Christian hath a power to doe good, though not alike at all times: And this power you must use, and put forth your selves, as you are able, else you cannot with reason expect his help; a Ship hath instruments of motion, (though not an internall principle) and if the Mariner would have help by the windes, he must loose his Cables, and hoise his sailes; so must you, or else you may lie still.

Now that which you are to doe is,

1 To stir up your selves, for God hath promised to meete you, and to reach out his hand to help you, if you be not wanting<sup>h</sup> to your selves; it is certaine a godly man cannot by the strength of his endeavours alone raise up his soule, nor recover his losse, though he should lay mountain upon mountain, and pile endeavours upon endeavours, yet he

Things to be done  
First, stir up your selves.

*h Fac non est, ut quia ipse gravatus est, vel amicos agere sua causa jubent, medium ipsos*

Deas. Demost. Olynth. 2. Apud Dominum utraq; hac sibi necessario congruunt, & ut oratione operatio, & operatione fulciatur oratio. Hieron. in Lament. cap. 3.

could

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2 αὐτὸ δὲ  
 δεῖξαι οὖν  
 τὸν πνευ-  
 ματικόν  
 λόγον  
 τὸν ἐν ἡμῶν  
 ἐκδηλοῦν  
 ὡς αὐτὸς  
 οὐρανὸν ἰσ-  
 τῶν οὐρανῶν  
 Chryl.  
 hom. 22.  
 ad Anti-  
 och.

could not reach that life he seeks, but the strength of all our endeavours is the *grace* and *promise* of God, but as *endeavours* without God cannot, so God without endeavours will not; therefore labour to quicken your selves, that is, work upon your hearts by your understandings; as the striking of the *flint* and *steel* together begetteth fire, so the meeting of these two *faculties*, having an internall life in them, do quicken the soule; God hath made the *understanding* the *guide* and *treasure* of the soule, upon this *altar* lyeth the *fire* of God; if these *coales* be blowed up and cast upon the heart, they will warme, melt, purge, and quicken it.

There are *two things* in a renewed minde;

I *A treasure of habituall knowledge*; it is the *ark* of God, in which the *tables* of the law are kept; the *mystery* of the *Gospel* is engraven on it; so that the *minde* is as the *head* to the body, which gives *sence* and *motion* to all the members; spirituall *truths* are as the *spirits* in the *head*, for the *quickning* of the *soul*.

2 There

You have  
 I. a trea-  
 sure of  
 know-  
 ledge.

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2

Power to  
use it.

ἰσὺς μου  
ὁ δυνάμις  
τῆς καὶ  
καὶ πῶς  
ἀντα, ὁ  
ἰσὺς ἐν  
δυνάμει  
τῆς  
πνεύματος,  
ἐν τῇ ἀν-  
τιστα.

Homert

2 *There is a power to use and improve these truths, by meditation and application<sup>i</sup>, to awaken and provoke the will; as a man hath power to counsell and perswade another, so he may doe this to himselfe by this discursive faculty: so we see David pleading with himselfe, sometimes chiding: Why art thou cast downe oh my soule, and why art thou disquieted within me? Psal. 42. 5. sometimes exciting himselfe to duty, Praise the Lord oh my soule, and all that is within me praise his holy name, Psal. 103. 1. Sometime comforting himselfe in God, Returne to thy rest oh my soule, for God hath dealt bountifully with thee. Psal. 116. 7. it was a usuall thing with him, to talke with himselfe; the minde hath a language as well as the body, My reins teach me in the night season. Psal. 16. 7. & he found so much good in this way, that he puts all upon it: Commune with your hearts upon your beds, and be still. Psal. 4. 4. Bring out those truths which are laid up in you, and whet them upon your selves, God hath fitted you with faculties and powers to doe this, you have*

ἰσὺς μου  
ὁ δυνάμις  
τῆς καὶ  
καὶ πῶς  
ἀντα, ὁ  
ἰσὺς ἐν  
δυνάμει  
τῆς  
πνεύματος,  
ἐν τῇ ἀν-  
τιστα.

I

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have an *apprehensive* faculty, to lay in truths and notions, a *retentive* faculty to lay them up, and a *recollective* faculty to lay out; you have not only power of *intelligence*, but also of *reminiscence*, that you may call to minde and ponder of things knowne, and call them out of the *Cels* in which they lye, to revive the heart: the *understanding* is to the heart, as the *breast* to the childe, or as the *stomach* to the body, all is fed by it; let therefore upon your hearts with quickning thoughts; for as rubbing and chafing the hands or other parts with hot oyles is a means to recover them, when they are benumbed, so the plying of the heart with stirring thoughts, enforcing arguments, is a meanes to revive it; among all thoughts there are none more prevalent, then of *sin* past, of *heaven*, *hell*, *eternity*, *love of God*, the *death of Christ*: these are strong cordials to cheare up the spirits.

To help you in this worke of dealing with your hearts; let mee propound these rules.

I Make every notion practicall; let the

Rules helping to quicken the heart by the understanding.

Св. 129.

3

3



5

1

3

Thus then employ your *minde*; this  
is Gods way; God will keep his *method*  
which he hath set, he hath appointed  
the



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the minde to this *office*, and he will not balke it; *Kings* doe all by their *officers*: God comes not himselfe into the inward *temple*, but by this *gate*; all his workings upon the heart are in a *rational way*, sutable to the state of the creature, hee deales with the *heart* by the *minde*, and upon the whole *man* by the *heart*; as the first pipe takes in water for it selfe and for all the rest; what ever is in the cistern of the *heart* is conveyed by the *minde*, this is the spring in the watch of your soules; winde up this, and all the wheelles will move.

<sup>2</sup>  
Attend  
the Ordina-  
nces.

<sup>2</sup> *Attend the ordinances*, I will say no more of this having met with it before.

<sup>3</sup>  
Seek help  
of the  
Saints.

<sup>3</sup> *Take the help of the Saints*, crave their counsels, their prayers, use their company, for they are living, and they will impart their life: they will be helpfull to the infirme, they have a spirit of compassion to succour the *necessitous*. Woe be to him that is alone; if he fall, who shall raise him up? it may bee your forsaking the assembly of these hath brought you into this withering state.

God

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God hath appointed the Saints unto fellowship, and when they knit not but cruelly out of pride, vaine feares, or envy, or any the like ungodly principle, they hang off from each other, they fall not prosper.

*Do* your first workes: this is the counsel of *Christ* to a back sliding Church. *And* *Do* your first workes for *quantity*, as much as you did: you see abatement hath impoverishd you, therefore work harder, to make up your selves againe. *Do* them also as much as you are able for *quality* as you did before, remember from whence you are fallen, call to minde with what feare, with what reverence, with what diligence, with what intention of spirit, with what tenderneffe you were wont to doe all, so do againe.

*Alas* I cannot, this is my misery: if I could doe as I have done, I could rejoyce.

You may doe *more* then you doe. See if the fault lie not more in the defect of will then of power, and stir up your selves, if you were more willing,

C c things

4  
Do your first workes

Object.

Ans.

κρίνος  
 ἡλίας  
 ῥίζαι, καὶ  
 ἔθνη ἐπὶ  
 Ὀρατ. 20.

things would be more *easy* than be

plēlai, et cōdūcia vaxpōs dīscōn. Nazianz. De patrī suō  
ctōnem Episcopi Cēsariensis profecturo, cum valesudinaris & sōn

Orat. 20.

1 φιλῆϊ δὲ  
τῷ ἑαυτον-  
τι συσπεύ-  
δεν. Dicks.  
Æschyl. a-  
pud Stob.

3 The more you *strive* the more you will *gaine*; the root of discouragement is *unbelief*; when God bids you *repent*, hee knoweth how *little* your strength is, and how *hard* your heart is, and so when he bids you *pray*, he knoweth your *infirmities* what they are; both those of *Infancy* and defective grace, and those of *sickness* by declining from him, and his *intent* is not that you should worke out these *alone*, but he calls upon you to put to your strength, and he will *joyne* with you; and will go hand in hand with you<sup>1</sup>; therefore awaken your selves and be encouraged, if you be *doing*, he will worke *with* you *in* you, *for* you; And so you may recover your selves againe, and what is your sorrows and labours to this compence? if God will return againe you will thinke all labour and pain well bestowed: oh how sweete will be after such a time of *deadnesse*, he

fw

Sweet will a cleare understanding and an  
established faith be after such mists of  
darknesse and unbeliefe? how sweete  
will liberty be, after so long a time of  
small servitude? how freche will vi-  
tory and rest be after so long and so  
bloody a war? how the Ordinance  
will be as the greene pastures in which  
your soules shall feed and delight them-  
selves; now you that did dwell in the  
dust, and were compassed about with  
hellish lusts, and uncleane spirits, shall  
be filled with the Spirit of Christ, and  
shall converse with God; in that time  
when all things shall be-  
come new; when your diseases shall  
be turned to health, and you shall re-  
new your strength as the Eagles; when  
Christ shall come into his glorious throne,  
and rule you with the Steptor of his  
grace. And I pray God that all that  
have been deformed may seek him and  
find him. This shall suffice for the first  
part of spiritual desertions, but I will  
now followe another sort (if I may so  
call it) desertions only in appearance, and  
not in heart, because they know

Pf. 103. 5.

387

Cap. 30.

as but gaine a shadowe of light  
 to shine. **CHAP. XXX.** *Of Desertions in apparant only; with  
 causes of mistake in this Case.*

**H**AVING finished the first sort of  
 Desertions, or Gods withdrawings  
 the quickning influences of his Spirit  
 which are when men are really so de-  
 serted; I now come to those deserte-  
 ons which seeme such, but are not; a  
 godly man sometimes may and doe  
 draw sad conclusions against himselfe,  
 and conceives that God hath departed  
 from him, when it is not so. And this  
 mistake proceeds from such causes as  
 these: as the Eagle as the Eagle

1 Cause,  
 Feareful-  
 nesse.

**I Fearefulnessse:** this aboundeth  
 some more then others, the matter  
 weighty; and in such cases man is apt  
 feare; as one upon a Towre, though the  
 place be strong and he sure, yet when  
 he looks downe, he is appalled at the  
 dreadfulness of the precipice, & count  
 himselfe in danger. This feare is in-  
 creased in men because they know they



may sinke into such deeps, and they see many have fallen; now as in a time of pestilence and great mortality, feare takes hold of some, that they thinke sometimes that they are stricken, and that they also are going to the house of silence and darknesse, when as they are in healthfull state, so sometimes men think in this case. And the tempers of some spirits are such, that they are apt to feare; there are dusky clouds of *Melancholy* darkening their reason, so that they thinke with that *melancholy King*, that they of men are become *beasts*, and so are ready to depose themselves from that Princely state which they lived in, to feed with oxen. And to all this there is a *working* of the Prince of darknesse, labouring to hide the light, and to encrease the darknesse and sadnesse of a fearefull soule; and this feare being raised, doth create dismall visions, and apprehensions, that a man seemes to himselfe to be *metamorphosed*, and thinkes he is as one cast out from God, when yet his case is good.

Cap. 30.

*Quod fore posse timet, metastus adesse putat.*

Cap. 90

2  
Mistaking  
the cause  
of their  
profene  
state.

3  
Misjudge-  
ing them-  
selves.  
Error in  
judgement  
occasion-  
ed by,

I  
Spiritual  
poverty.

πνευματικὴ  
τοῖς ἑρπείοις  
ταπεινός  
ἐστὶ τὸ φερό-  
ντα. de  
Athanasio  
Naz.

2 *Mistake in the cause of profene  
deadnesse.* When they are clogged  
with indifferencie, and ill disposednesse  
they lay faults on Gods wrath against him-  
selfe, which indeed is the fruit of their  
owne carelesse, slothfullnesse and in-  
wardnesse. They take not paine  
with themselves, but suffer their hearts  
to dy, and to be depraved; and then cry  
out that God hath forsaken them; there  
is an apocryffe in men to charge God, but  
awaken your selves, lest God with-  
draw indeed.

3 *Misjudging themselves.* They  
thinke worse of themselves then they  
are, and there are sundry things which  
occasion them to mistake.

I *Spiritual poverty.* A poore man  
is apt to complaine, and an humble man  
is apt to thinke meanely of himselfe.  
There is that maketh himselfe rich and  
hath nothing, and there is that maketh  
himselfe poore having great riches.  
Some mens hearts are high when their  
worth is low: the emptiest eares stand  
highest, but the richest Mines lye low.  
An humble Christian is a rich treasure.

yet he thinks he is worth but *little* :  
 Not I must tell you, all is not gold that  
 glisters, all in a godly man that seemes  
 grace, is not, there is a *bastard* humility,  
 as well as a *genuine* humility ; *true* hu-  
 mility is *Indicuous* ; though it thinke  
 meanely of it selfe, yet *justly* ; it judgeth  
 not against truth ; *false* humility is *di-*  
*stempred*, and erres in *Iudgement* ; I say  
 it is a *melancholy* distemper in the *habit*  
 of humility, which can see nothing but  
 illights, it can see no good ; when it  
 looks this way it cannot see *good* for  
*trues* ; it ever is in *substraction* in its ac-  
 count of reall *worth*, and matter of en-  
 couragement, but ever in *multiplication*  
 and *addition* beyond measure of *faults*  
 and *wants* and all matter of discoura-  
 gement : Aske him how he doth, and he  
 will tell you, he is a very beggar, a mi-  
 serable man, a bankrupt, full of sinne,  
 empty of God, he is nothing, hath  
 nothing, seeth nothing, tasteth nothing,  
 doth nothing, yea, he will tell you (but  
 who can beleeeve him that knoweth his  
 rich worth : ) that he is worse then  
 nothing.

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O TELVINUS  
 PISCES,  
 hoc unum  
 se scire di-  
 xit, quod  
 nihil sciret.  
 Socrat. a-  
 pud Lact.

## Cap. 39.

<sup>2</sup>  
Hungring  
of spirit.

ρ ο φιλαρ-  
γυρος εν  
αυτ πληστος,  
ο φιλαργυ-  
ρος πολλων  
λειπει, ο  
πολλων δε-  
δωκεν ο  
αυ ευπερι-  
σσει ποτε.

Chrysoft.

Πρωτων  
ειναι αει  
κεναι.

Prov.

Græc.

και ας ο

αγαπητος

και ας ο

αγαπητος

αγαπητος

αγαπητος

αγαπητος

αγαπητος

αγαπητος

αγαπητος

αγαπητος

αγαπητος

αγαπητος

αγαπητος

αγαπητος

Much love

2. *Hungring and thirsting after grace*: this is a sweet companion of still-  
mility, but it hath this property, to let  
the soule still *outward*, and is so serious  
in seeking what it *hath not*, that it mind  
not what it *hath*; a *careless* man is a  
very poore; because ever wanting, he  
forgets what is *behinde*, and is still pre-  
siding to that which is *before*. It is no  
fault of such as are filled with strong  
desires after God, that they much for-  
get what they have received: a *proddle*  
yet feeds on what it hath, but *unprofitable*  
seeth before what it hath not. But you  
should remember that strong desires af-  
ter God are strong evidences of his pre-  
sence: other things are first desired, and  
then *attained*, but spirituall things are  
first *attained*, and then *desired*: without  
these the heart would rest without God,  
and as it had not be without some chick  
igodd, so it would seek it out of God;  
but when it is wheeled about with a  
strong bias towards God, doubtless  
God is there: and mind everlastingly who  
can believe him. This also is near to  
*blood* unto the two former, and is a *pro-  
casion*

αγαπητος

αγαπητος

αγαπητος

caſion ſometimes of ſad thoughts in the heart ; *Love* hath qualities which expoſe the heart to trouble. 1. It is *jealous* ; ever fearefull leaſt it ſhould loſe the happineſſe which now it hath in enjoying God ; this ſometimes riſing high, inclineth to thinke that God is gone ; it is the nature of a fearefull heart, to fall from *care* to *feare*, from *feare* to *jealouſies*, from *jealous ſuſpitions*, to *ſad concluſions* ; as the mother out of the vehemency of affection to her childe, if hee bee out of her ſight, *firſt* taketh care, *then* is filled with feares, and ſad conjectures, *at laſt* cryeth out, where is my childe ? 2. *Love is liberall*, and is never ſatisfied, it would ſtill *doe* better, and *be* better, and the *more* it is, the *leſſe* it ſeemes to it ſelfe ; and is ſo enlarged in diſpoſitions and reſolutions to doe good, that as it knoweth it cannot doe enough, ſo it is apt to thinke it doth almoſt *nothing* : hence many complaints ariſe, that it is not with them as in former dayes: that which they did before ſeemed *much* then, becauſe *love* was not *much*, and now all ſeemes *little*, be-  
cause



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cause *love* is great. But you should consider, that God is much there where he workes *much*, and that this flame of *love* is blowne up by him, *for God is love.* 1 John 4. 16. that is to say, the fountaine and author of *love*; as love is eminently and infinitely in him, so it floweth from him. *And he that dwelleth in love, dwelleth in God, and God in him.*

CHAP. 30. *And now all seemes like be-  
lieved men, that which they did before  
this, that is not with them as in for-  
mer times: hence many complaints  
are made, so it is apt to thinke in doth al-  
good, that as it knoweth it cannot doe  
good, and is to be enlarged  
and enlarged, and the more it is, the less  
it is, it should fill the better,  
my children, it is overabundant, and is no  
congruities, which cryeth out, where is  
care, there is filled with tears, and sad  
it is, because of her sight, which asketh  
tenderness of affection to her child,  
and the mother out of the  
bosom, from her breast, to feed  
her.*

CHAP. XXXI.

*The false Rules of mens judging themselves, causing mistake in this case.*

Judging by false Rules, is a third cause of mistakes, as for instance; 1. Men judge that they are desolate, and feare they are in a state of declension, because they have lesse quicknesse, and vivacity as they conceive, then they have had. I confesse this is an ill signe, yet this may be where there is no just cause of such sad conclusions; and to satisfie such, let me propound *four things*.

1. *Distinguish* betwixt Gods working in gifts, and his working in graces; God is sometimes pleased to carry up the gifts of men very high, when their spirituall life hath not a proportionable elevation; we see he is much this way, sometimes in men that are not good; gifts are given to the members for the body, and for others sakes oftentimes he poureth out great measures, and beareth them on with a full gale of assistance,

The first false rule, Lesse vivacity.

Here 4. considerations about vivacity of spirit.

1. Distinguish betwixt Gods working in gifts & graces.

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stance, and when the *work* is done to which those *gifts* serve, then God may withdraw; I doubt not but many faithfull *preachers* may finde a weaknesse and dullnesse in their *gifts* in Judgement upon the *people*; for the deafnesse of the hearers, he smites the messengers *dumb*, and so in sundry cases it may fall out; it is said, *Christ could doe there (in his owne countrey) no mighty worke*; &c. *Mark 6.5.* his hands were as it were tyed and bound, his power was *suspended* because of their *unbelief*, and where God had some *great work* to doe, he opened the hearts of the Apostles, and much enlarged their spirits; wisely therefore distinguish betwixt *gifts* and *graces*, though you be not able to doe as you have done, yet see into the frame and disposition of your *hearts* towards God, for that may continue when the *other* fadeth; It may be you have not occasion for the use of *gifts*, as heretofore, and except they be *used*, they grow *dull* inevitably; as the most expert Musitian by disuse may lose his skill. But note here, that where there is *occasion* and

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and use of gifts, and they are not stirred up, but suffered by idleness and carelesnesse to be quenched; this is a sin against the Spirit, and breeds a damp not only upon gifts, but upon grace.

2 God may and doth give sometimes more full assistance to the graces of his people then he will perpetually continue, and the abatement of this is no just cause of concluding that God hath forsaken them.

2  
God in some cases gives more then hee will continue.

1 In times of seeking to him, and of mediate converse in prayer and meditation and the like, there is a fuller taste of him than at other times; a godly man enjoyeth God in all things, but especially in duties of piety; there is an evident reason why a man hath more of God then, because grace is now acting, and feeding upon God: duties are the meals of a Christian, and other actions are his work; he comes in duties to receive strength, in other things he useth it as the body gets strength and refreshment by eating, and draweth it out in working; and then comes to repaire it againe by eating; times of immediate approach

1  
In times of actuall converse with him.

In times of actuall converse with him.

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approach to God are meeting times; there is a mutuall wisht betwixt God and the soule, and this is the proper end of these things, that God and the soule may meet together; it were an happy thing if those impressions which the soul receiveth at such times were abiding; but such is our condition here, that wee must hunger and eat, and when wee are filled we shall hunger again. Heaven is the place of constant life, there is a continuall feast, but here we cannot have it so; the minde is but finite, and being of necessity to converse with other things besides God; it cannot be expected that it should be so constantly filled with him; so much a man enjoyeth him, as he seriously mindes him; therefore they that neglect duties, or slightly perform them, must needs lose much of God; but it is not to be expected to carry such a spirit in other employments, and in other actions, as in conversing with God, though the more a man hath in duties, the better he will be in all things, and the fitter to meete God in his seasons.

2  
In times  
of great  
necessity.

2 In times of great necessity. God is wont



wont to afford more of himselfe then at other times, when tentations, afflictions and dangers are *many* and *great*: then, as a father when his childe comes to a ditch or deepe way which hee cannot passe, takes up the child into his armes, but when hee is got over setteth him down againe: so God in such hard cases ministreth more abundant ayde, which he doth not continue alwayes. Hence we see that even the *weakest* of the flock become *Lions*, and those that seemed to be but little, prove like mighty Champions, victoriously conquering all difficulties, and treading under feete the *glory* and *terror* of the world, yea the feares of death it selfe. These by the transcendent noblenesse and high courage of spirit (so far above their ordinary pitch) doe declare that there is *another* power with them than their *owne*, which makes them so gloriously to exceed not *others* only, but *themselves* also. As the Spirit came upon *Sampson* when the *Philistines* came upon him, so it is in this case: but God is not alwayes at so much *cost*; when the necessities

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necessities of his people are *lesse*, then he gives them their *accustomed* pensions when Israel was in the *desart*, a place barren of comforts, but full of troubles and exigences; God by his mighty power did worke *greater* things for them then ever after, yet was hee still their God. At the *first* coming of the Gospel, the way being *new*, and so subject to cavills and persecutions, which Christ knew the world would raise against it, he poured out *more* of his Spirit, and wrought with *more* glorious power then in *succeeding* ages, yet the promise of Christ stands firme, *Loe I am with you to the end of the world*.

q christus nobiscum.

1. Politice,

ut Rex in regno; Dux in exercitu.

3. Ethice, ut ratio in homine.

nel. à lapide.

2. Oeconomise, ut Pater in domo.

4. Physice, ut anima in corpore. Cor-

3  
At the first  
conversion

3. At and about the time of conversion there may be more quicknesse and vivacity of spirit then afterwards: and hence many conclude that they are *slofully* abated, and that *they are fallen from their first love*. But although I doubt not but that it is indeed a just complaint in many, yet I beleve that some doe charge them.

themselves without cause. Note therefore that by *two things* there may bee a greater flush of affection, at *that time* men in *after time*.

1 The newnesse of the condition, naturally *new things* affect much, the suddennesse of the change to be translated from blacknesse of darknesse into marvellous light doth greatly affect them: In this case distinguish betwixt *solid affection*, and *fleeting passion*; the soule of a *new convert* is put into a kinde of *astonishment*, to see so strange and sudden a *metamorphosis*, as if he were become another man, and the whole world turned *upside downe*, so that *heaven* stands where the *earth* did, and the *earth* in the *heavens* place; *high things* are made *low*, and *low things* are set on *high*; these things put the soule into a *maze*, but much of this will *weare off*; suppose a man going to *execution*, in great heaviness, and feares, and in the way, his pardon, with promise of the Prince's favour is brought to him; me thinkes I see his heart leaping, his spirit dancing, and the man filled with abundant joy:

Dd

But

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But mark him, and in *proceſſe of time* you will ſee much of *this vaniſhing*, yet his life is ſtill as *deare* as ever: or ſuppoſe two perſons married, ſweetly conjoynd in deare affections, and after many dangers and difficulties happily enjoying each others deſired company, what a *ſuſh* of joy, what a violence of affection is mutually expreſſed: but *time* much of this ceaſeth, but true love ſtill remaineth. Count not all that *grace* which is working at the time of the firſt conjunction of Chriſt and the ſoule, there is much *paſſion* in it, yet ſuch as is *holy* and good; but as it was ſtirred up on a ſpeciall *occaſion*, ſo the *occaſion* ceaſing, it may ceaſe, and yet the *call* may be good; the Jews were *in the* *that dreamed* when they were firſt delivered, but that *dreame* did not always laſt; the lame man when he was firſt healed, was ſoon walking and leaping, and praizing God. Acts 3. 8. but though he was alwayes glad of his recovery, yet he did not ever leap and dance, *and* God doth more at the firſt *conversion* for his people.

1 He gives *more assistance*; for now man is entring upon a *new way*, a way of *difficulties*, and all the power of hell comes out as *Pharaoh* to reduce their escaped captives, therefore God covers them with his hand, and fills them with strength to grapple with this *legion*, and to break through these difficulties.

2 God often poures in *much comfort* at that time. When the *Prodigall* was returned, his Father made him *very welcome*, and calleth to his servant, *Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet, and bring hither the fatted calfe, and kill it, and let us eat and be merry, for this my Son was dead, and is alive, he was lost and is found.* Luke 15. 22, 23, 24. Here was more then of necessity, not only *shoes*, but a *ring*; not onely *clothes*, but the *best robes*; here is *feasting*, and joy, and cheare: This Son was as welcome *afterwards*, yet had not this entertainment *every day*; it may bee some of that comfortable presence of God which hee then affords, some of that abundant joy may cease, because it



## Cap. 31.

4  
A ctivity  
of spirit  
varieth  
much, as  
the body  
changeth.

was given upon a *speciall* occasion, and yet no just cause given to raise such thoughts, that God *hath forsaken you.*

4 There *may be lesse activity*; not from change of the *spirit*, but of *nature*; the body may be more feeble, sickness or age may clip the *wings of activity*, or take off much of a mans former vigor; the body is the instrument of the soule, and as he that rides upon a weak and tired horse, cannot ride post, so when the *oyle* of naturall life and vigour begins to waste, it cannot burn so cleare as it was wont; wee see in sickness, when the naturall strength is decayed, how the losse of spirits *degrades* them from that high lustre wherein they were admired in the time of health; by the way it may be a *Caveat* and warning to careless and dilatory spirits to be better husbands in opportunity, and while their *blood* is full in their veins, and their *arteries* are rich in spirits to take hold of time by this *golden forelock*, and to make their voyage while they have *full tyde and winde*, lest when death creeps on, and by diseases hath dismounted

mounted them from their vigour, they finde darknesse and sleeplineffe to binde them in chaines; But for those whose feete did *run* in the wayes of God, and who were as the *winged bird*, when youthfulness and vigour was in them, and their breasts did flow with milke, and their bones were full of marrow, though now nature being decayed they seem lesse, yet their case is safe, and good; *Alas, when the keepers of the house tremble, and the strong men bow themselves, and those that looke out of the windows are darkened, and when the Almond tree shall flourish, and the grasshopper is a burthen, and desire falleth, when the silver cord is loosing, and the golden bow breaking, when nature is brought to this low state, how can it be that there should bee that liveliness of soule which was before.* Eccles. 12. 3, 4, 5, 6.

*Second falserule;* Men think they are in this sad condition, because *they doe lesse then they have done*; And I say, that this is an ill signe simply considered, because all things worke as they are, and I desire not to be mistaken here, for I

Dd 3

would

Second  
false Rule:  
they think  
they are  
deserted,  
because  
they doe  
lesse.  
It is dan-  
gerous to  
abate in  
doing.

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But not  
alwayes a  
signe of a  
declined  
heart.

For 1. it  
may be  
more was  
done then  
should.

2  
Measure  
of doing  
varieth  
with occa-  
sions.

would not be so injurious to God, or  
cruell to men, as to nourish a slothfull  
and backsliding person in his Apostacy  
and carelesnesse, but I say this, that it  
is possible lesse may be done, then hath  
been, yet without all losse of life ; for  
besides that which hath been said be-  
fore, I adde in way of satisfaction these  
*considerations.*

1 It may be that which *was done be-  
fore was more then should have beene* ; and  
other men are apt to fall short, so a godly  
man is apt to *exceed*, especially when  
his necessities pinch him, and when the  
feares of God lye heavy upon his soule,  
then he neither mindeth businesse, nor  
friends, nor himselfe, but is so intent  
upon this *one thing*, as if it were the *only  
thing* which he had to minde ; I have  
spoken largely before, how a man may  
know when he doth so much, as that  
he may with comfort walk in his way.

2 The *abundance* of doing, is to *rise  
and fall according to occasions* ; when a  
man is in straits, hee may and must doe  
*much, yea more* then is required at other  
times.

3 God

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<sup>3</sup>  
God may  
give lesse  
opportu-  
nity.

3. God may give lesse opportunity for the same abundance of holy duties at all times; hee may put them upon such conditions and employments as may take them up more, as a woman when she is married, by the variety of occasions that attend that state, may bee deprived of some opportunities which shee had when she was free. *There is difference betweene a wife and a virgin, shee that is unmarried careth for the things that belong to the Lord, how she may please the Lord: but shee that is married careth for the things of the world, how she may please her husband.*

1 Cor. 7. 14. The Apostle meaneth not, that the married care not for the things of God, but that that condition will bring distractions, yea, and by Gods appointment doth put them upon such things, that they cannot have that fulnesse of time, for exercises of godlinesse, which they had in a single state: in all abatements of spirituall action, a speciall eye must bee had to the cause; for if either we thrust our selves into a thicket of businesses un-

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necessarily, or have lost that *edge* of holy desires and dispositions which wee had, wee have here cause to lament our elongation from God.

CHAP.



CHAP. XXXII.

*Other false Rules causing mistake in judgement.*

**T** *Hird false Rule* : More stirring of corruptions; because men feele greater workings of lusts and corruptions then before, they think that God is not with them as before; but in way of satisfaction to these, as I must needs grant that this also is an ill signe, yet I will demonstrate that it *may be* the case of a man who is as full of God as ever.

1 Distinguish betwixt corruptions *formally* considered, and *effectively* considered, there may be many *motions* to sin, which are not *corruptions*; then they are *corruptions*, when they do corrupt and deprave the heart; Christ himselfe had *motions* to sin, though not rising from himselfe, but caused by the tempter, so that his soule was but as a glasse of pure water jogged, and though the *motions* to sin which arise from that sinfulness in us, are *formally* and in *interpretation*

Third false Rule. More stirring of corruption

But 1. distinguish betwixt corruptions considered, formally, effectively.

## Cap. 32.

1 Sufficit  
mihi gratia  
tua, cum  
deficit vir-  
tus mea.  
Bern. apud  
Cornel. à  
lapide in  
locum.

2  
Occasions  
of sin may  
be more  
then have  
beene,

interpretation of the Law sins, yet except they take hold of the heart, and doe infect it, they are not *corruptions*, not such as argue lesse of God; nay, as when a man lives in an unhealthfull and infectious ayre, the power of God is much seen in keeping him up in health, so the power of the Spirit is much put forth in that soule which is kept sound from the plague, in the midst of infectious and poysonous workings and foamings of that sinfulness within; it was the *Apostles* case, he had some burning lust like a splent or coale in his flesh, but God kept him; *My grace is sufficient for thee, for my strength is made perfect in weakness.* 2 Cor. 12. 9.

2 A man may have more occasions to stir *corruptions* then before; and occasions to lusts, are as wind to the Seare, or fuell to the fire; it may be you thought better of your selves then you had cause, you might think you had more meeknesse, when you were lesse angry, but it may bee your anger was not so much, not because your meeknesse was great, but because your offences were few;

*few*; know this, that occasions do not so much *beget*, as *bring forth* corruptions.

3 It may be your lusts *have not more life*, but *they seeme so*, because you have more.

1 *More light* to see them; at *first*, grace is busie about the *outward man*, and *grosser* sins, but afterwards it descends into the *lower* and more *retyred* parts of the soule, and by the *candle* of God searcheth the *hidden* deepes, and finding still *new worlds* of sin, you are apt to thinke you are *worse* then you *were*; the puddle smels when it is stirred, but as the Sun sheweth a great deale of dust in the ayre, yet you know it was there before, though not seen before, so, &c.

2 There is *more sense*: when there was but *little life* many lusts might work *unfelt*, but now every *touch* of sin is felt, and so you may thinke amisse, that you have more, when indeed the cause is not encrease of *sin*, but of *grace*; the *Apostle* made nothing of *lustings*, and many other things, till grace had incorporated it selfe, and made him quick

3  
Lusts may  
seeme to  
have more  
life when  
it is not so  
1.

2.

Cap. 32.

4  
It may bee  
lusts had  
not time  
to worke.

quick to feele the bitter and stinging workings of it. *Rom. 7.*

4 *It may be your life hath been in a continuall tumult and warfare, with great afflictions of body and minde, so that corruptions had no time to worke, but now being brought to a greater calme, they begin to stir; In a tempestuous day, the birds hide themselves in the hedges, and the Conies in their holes, but when the stormes are past, then they come forth; while Rome was held in wars, and while the Athenians were busied by the Lacedemonians, their owne dissentions and internall evils lay asleep, but when they had rest, then that which lay hid brake forth to their great hurt: we see men that are serious, laden with weighty concernments, living in croudes of affaires, or distracted with great cares and feares are free from many vices in their lives, which breake out when they have more liberty; Consider well, if there be not some eminent change in your conditions, for a calme estate is subject to many inconveniences in this kinde, but it is not because*

cause lusts have more *life*, but because they have more *advantage*.

Cap. 32.

5 *God may permit Satan to worke in men, and suffer their corruptions to bee drawne out, that they may bee more mortified.* Then we take up armes and fight much when wee see our enemy comming upon us; if the enemy had kept in his trenches and holds, he had been safe, but by comming out he falls into our hands; the rats and mice in their holes are secure, but when they shew themselves by comming out, they are taken and killed; when therefore the snuffe that you thought was extinguished, smels and begins to burne againe, it is that you may make surer worke in more full extinction.

5  
Ofter  
stirring of  
lusts  
works  
their  
death.

*Fourth false Rule:* Men are too much swayed by the opinion which others have of them; if they be censured or rejected, or discountenanced by such, it takes deep impressions upon them, especially if they be neare, beloved, wise, godly, such as know them; there is a disposition in a man to be much affected with the judgement which he knoweth others

Fourth  
false Rule.  
Opinion  
of others.



## Cap. 32.

*Strad. de  
bello Belg.*

\* *Gloria est  
consentiens  
laus bono-  
rum, & in-  
corrupta  
vox bene  
judicanti-  
um de ex-  
cellentivir-  
tute. Cic.  
Tusc. qu.  
l. 3.*

others to make of him : hence come those inquiries into others breasts, to see what shap we hold in their mirrors ; as the *Emperour* acted himselfe dead, and caused his funerals to be solemnly performed, his hearse erected, his followers clad in mourning, and himselfe carried as a dead Corps, that in the meane time, through a secret passage, he might observe what respect he had in his subjects hearts. Hence also arise suspitious and secret dejections of minde, upon conjecture of disesteeme and improbation of others : hence also vain glorying and supercilious elation of minde, upon the applause and fame which men have with others : and indeed, to be approved of men wise and good, is both desirable and honourable, the concurrence of their testimony is a glorious thing \* . And by the same reason, the disfavour and ill opinion of such, to an ingenuous spirit is an unhappinesse. But sometimes there is too much weight laid in these things : If the opinion and judgement of others were infallible, reason would require that

that we should mould our thoughts of our selves, to the modell of other mens opinion, but others are not alwayes competent and sufficient judges in this case; therefore as their sentence is not to be wholly neglected, so it is not too much to bee valued. God sometimes discovers his displeasure by stirring up his servants against men, as when the master of the family will estrange himselfe from one, he bids his children and servants to shew him no countenance: if it be your case, you should humbly and wisely consider it, and say as *David* when *Shimei* reviled him, *The Lord hath bidden him.* 2 Sam. 16. 11. Consider your selves, and rest no way in the sentence which men give, but appeale from them to the supream Judge, and study to approve your selves to God, *For he is a Jew which is one inwardly, whose praise is not of men but of God.* Rom. 2. 29.

*Fifth false Rule* : Men thinke they grow not, and hence conclude sadly against themselves, they thinke the time hath been when they thrived more in grace,

Fifth false Rule. Not growing.

## Cap. 32.

1.  
Growth  
in some  
graces hin-  
ders the  
weake; in  
discerning  
growth in  
others.

grace, and that therefore they are in this deplorable state of which wee speake. But here may be great mistake, and for the reliefe of such, let me propound some *considerations* tending to the rectifying of their judgement in this Case.

1. The *growth in some graces* some times to weake spirits, hinders the discerning of *growth in others*: besides that spirituall poverty and humility which I have spoken of; the *increase of light* proves sometimes an impediment. 1. The *more light*, the *more weight* lyeth upon the soule concerning the matters of eternity, which sometimes doth raise up care and solicitude to that height; that a man is disposed to feare and jealousie concerning his condition. 2. The *more light*, the *more duties* are *discovered*; a Christian seeth not all his work at *first*, God raiseth up his way to his eye by *degrees*, as a childe is put at first to such things as are proportionable to his age and strength, and as he groweth in yeares, to more capacity and ability, so hee is

put

on to greater things. Now the godly finding still a disproportion in their strength to their worke, think that they *grow not* ; as if he that taketh a measure of his height in a tree, comming afterwards to measure his growth, and finding that he doth not exceed, yea scarce reach his marke, should conclude hee hath not growne, this were no good reasoning, because the tree is growne also. Or as if one that tryeth his strength by shaking a tree when it is yong, comming some yeares after, and upon triall finding that he cannot stir the tree more, yea it may bee not so much, should conclude he hath not increased in strength, he should judge amisse, not considering that the tree is also growne more strong, and more unapt to be moved. The taske of a godly man groweth, his relations, state, temper, calling, company, tentations, and such like things cause great variations in his worke. And God useth a gracious *indulgence* in not imposing so much in the *infancy* as in the *progresse* of his people ; and as many things are not

Be imposed

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imposed at first, so the *spiritualnesse* and *exactnesse* of duties is more and more discovered : and hence it is that the godly labouring still with weakness and disproportion of strength, do thinke (though causelesly) that they grow *not*.

<sup>2</sup>  
There are  
different  
growths.

2 There are *different* growths.

1 There is a growth *upward*, in hope, peace, joy.

2 A growth *downward*, as a tree that groweth in the *roote* ; so many grow in humility, and lowlineſſe, &c. and hence as I have shewed, they are apt to thinke meanly, yea, meaner of themselves then is meete<sup>a</sup>.

a *crescente*  
*gratia, cre-*  
*ſcit & a-*  
*byſſalis va-*

*cuitas humilitatis, & ut mare cum ipſo intrant omnia flumina, non redat, ſic nec ipſa, imo quod eſt mirabilius, de ipſa repletionem ex. navitur, &c.*  
Guiliel. Paris. de morib. cap. 10. p. 236.

3 There is a growth in *bulk*, as when a tree groweth bigger.

4 A growth in *maturity* ; as a child which groweth a great while more in bulk and quantity, then in ripeneſſe and dexterity, but afterward he groweth more in *perfection* of parts, then *extenſion*.



of parts, he groweth more strong, active, apprehensive, wise ; So a godly man groweth at first much in the bulke of knowledge and grace, but after these becomes more mature, to know the things which he knoweth *better*, more practically and vitally, and to be able to doe what he did more spiritually and perfectly : an apple for a time groweth bigger and bigger, but afterward it groweth better and sweeter. Now men not discerning this, are apt to think that they grow not when they doe.

3 Men often *mistake in the judgement of their growths*, by being too *hasty* ; the judgement of growth is, by *comparing* ones selfe with ones selfe, but if a man measure himselfe to day, and a week hence measure againe, his growth though it be reall, will be imperceptible : when you compare your selves with your selves, if you finde no growth, then look upon your selves at a *greater distance*, if you cannot discern growth by comparing your selves with your selves the last yeare, then see what you were two yeares, or three yeares,

3  
Men are  
too hasty  
in judging  
of growth.

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or seaven yeares past, and now tell me if you find not your selves better, if not sensibly increased in the bulke, yet at least in maturity and spiritualnesse of your graces?

4  
Growth  
not al-  
ways e-  
quall.

4 Growth is *not alway equall*: as in nature, a childe shootes up sometimes more in one yeare, then afterward in two or three yeares, so grace groweth not so fast some times as at other times, as in nature, diseases, wounds, obstructions, ill dyet, &c. may keep downe, so the soule by distempers, fals, ill dyet, &c. may bee hindred in her spirituall growth. But a man must take heed of concluding in such Cases, that God hath deserted him: For as I have said before, it is not every fit of unproficiency, which argueth a man in such a state. Yea, all things considered, it may be, though the growth in times past doe exceed the present growth, yet a man considering the abatement of meanes of growth, with other strong impediments of growth, a man may have as full a presence of God with him, though he for a time grow not as he did.

Be

Be not therefore hasty in passing sentence; For as many through slacknesse and slownesse to judgement of themselves, are declined, but know it not, so many by hastinesse in judgement, conclude they are deserted, when they are not.

**Ec 3 CHAP.**

## CHAP. XXXIII.

*The second sort of spirituall desertions,  
losse of comfort.*

**N**OW I come to the other *head* of spirituall desertions, the eclipsing of the *comfort* of the soule; this is oftentimes the sad case of the Saints; the sons of peace and consolation are often *men of sorrows*, cast from a Paradise of comfort, into a wildernesse of discomfort, wandering in a maze of perplexed thoughts, heavy cares, afflicting feares, bitter sorrows, and vexed with roarings and yellings of devouring beasts, yea, rent and wounded, and almost becoming a prey unto them.

First, the  
nature of  
comfort.

Before I come to treat of this mournfull state, in which the sweetest streames of comfort faile, leaving the soule as a parched heath: I must premise some considerations, about the comfort of the soule.

- 1 The nature of it.
- 2 The cause of it.

3 The

3 The defectibility of it.

First, of the nature of it: It is a cheare-  
linesse or satisfaction of the soule; the  
name sheweth the thing, *Comfort* is  
from a word \* which importeth  
*strength*: and what is comfort, but  
strengthening of the heart; and it is ex-  
pressed by *strengthening* in the Scrip-  
tures. *Psal.* 27. 14. *Psal.* 52. 7. *Psal.*  
104. 15. *1 Sam.* 23. 16. *Iob* 4. 4. *Esay*  
35. 3. and discomfort is the enfeebling  
or weakning of the soule, so that it can-  
not walk in its way, but fells and faints:  
But comfort keepes her upon the wing,  
and maintaines, yea, increaseth her  
strength; it is the *life* of the soule: So  
when *Naomi* would expresse that *Boaz*  
should be a comfort to *Ruth*, she saith,  
*He shall be the restorer of thy life*, *Ruth*  
4. 15. For take away the contentment  
of the heart, and it dyeth: the *damned*  
live in hell, yet because it is a life with-  
out comfort, they are said to *dye*, and  
their estate is reckoned a state of death;  
*They are dead while they live*; hence  
*David* calleth it *quickning*. *Psal.* 119.  
50. *Thy Word hath quickned me*: and

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It is a  
cheareli-  
nesse of  
soule.  
a *Confortari*



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ver. 93. restoring of comfort to mourners is called *reviving*. I dwell with, &c. to revive the spirit of the humble, and to revive the heart of the contrite ones. Esay 57. 15. So it is said of Jacob when he heard of his Son, and saw the wagons which he had sent; *The Spirit of Jacob their father revived*, Gen. 45. 27. Those words of *Ezra* are not unlike; *Grace hath been shewed, &c. that our God may lighten our eyes, and give us a little reviving in our bondage*. Ezra 8. 8, 9.

Of,  
A strength  
of soule.

Comfort in a word, is that *strength and life* which the object contributeth to the heart: there is then a *difference* of comfort, according to the difference of *objects*. Every good thing which a man hath either in expectation or possession, yeelds a comfort proportionable to its *worth*, and a mans *propriety* in it; all good things in the world, are as the *fence* of the soule, or her fort against *invasions* of feare, care, trouble, misery: so that as he that hath the best guard, strong and able souldiers, is strongest and safest; so the heart is so much *strengthened*.

*strengthened*, as it hath of *good*: Then the *best things* yeeld the *best comfort*; as the *freest fountaine* yeelds the *fullest streames*. But for as much as not only the *property* of the object, but the *propriety* also is the measure of comfort, therefore according to the degrees of enjoyment of God, so are the degrees of comfort; those in *heaven* being fully possessed of God, have a fulnesse of comfort; *In thy presence is fulnesse of joy*. Psal. 16. 11. But the Saints in the *world* have but an imperfect comfort.

1 *Not stable*; sometimes it is gone, and a day of gladnesse is turned into a night of heavinesse, so that they complaine as the Church, *The joy of our heart is ceased, our daunce is turned into mourning*. Lament. 5. 15.

2 *Not full*; it is mixed with various feares and sorrows, which like waters of *Marah* flow into the soule. For though the *object* of comfort be *sufficient*, yet the *assurance* and enjoyment of it is *deficient*, so that as the soule is comforted, because it hath God in a *measure*, so it is troubled because it *wants* still,  
not

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Three degrees of comfort.  
1. Peace.

not being so sure and full of him as it desires.

There are *three degrees* of spirituall comfort.

I *Peace*, when a man agreeth with himselfe, and is freed from that war and combustion which was within him by incurfion of feares, and terrors of soul. This is a rest in the soule, a rest I say, but not from *motion*, but from *commotion* and tumult; an uncomforable state is a tumultuous state; *My bowels boyled and rested not.* Job 30. 27. hee was like the Sea moving and working; it is a tempestuous condition. *Oh thou afflicted, tossed with tempests and not comforted.* Esay 54. 11. Comfort is the laying of the storme, the hushing of the winds, the stilling of the raging Sea. When a man hath *comfort* in God, he hath a *twofold rest*.

i *Mentall*: While God is hid, the minde is agitated, and rolls to and fro to seek him, hunting and beating it self out in running after him, but when it seeth him, then it is quieted, and saith as *David, Returne to thy rest oh my soul, &c.* Psal. 42. 7.

2 Cordiall:

2 *Cordiall* : The heart fits in heaviness till it recover what it hath lost, unquietnesse abides with it, if the minde be puzzled, the heart is troubled; if the Pilot be disconsolate, how are the passengers afflicted? what teares, what palenesse, what wringing, what fainting may one see there? what sighing, crying, howling, screeching may one heare? In such a troubled case is the heart, when God hides himselfe and will not be found; like *Rachell weeping for her children and will not be comforted, because they are not* : But when the soul seeth God then it is quiet, the cries of the heart are stilled, her wound is healed, her paine ceaseth, and all is calme.

2. *Joy* : This is an higher degree of comfort; peace is *negative* comfort, joy is *positive* comfort, that is a *cessation* or mitigation of trouble, this is an higher *contentment*; that is like the laying of the storme, this like the breaking out of the Sun; a woman in travell, when paine ceaseth is at *rest*, but when a child is borne she hath joy, *Iohn 16.21*. A condemned man when he is pardoned, is

2  
Joy.

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is at peace, his feares and sorrowes cease, but if with his *pardon* he attaine *preferment*, he rejoyceth. There is a kinde of joy in peace, and so joy is the fruit of peace and rest, but still it is a farther contentment than meere peace, sorrow is turned into joy, Joh. 16. 21. but first it is turned into peace; Joy is the noone-tide of comfort, and peace is the morning; peace is a returne to it selfe, after that it had beene tossed and driven from its desired state, joy is an ascent above it selfe; peace is a rest within it selfe: joy carrieth the heart higher, it is a kinde of elation<sup>b</sup>, which if it be strong is called exultation, which is a kinde of valting and leaping of the mind, yea a leaping out of it selfe: peace is contentment when the heart is bounded by its condition, and is not effused, and poured out of its owne chanell, as the river is when the chanell is too scant or not passable; but joy is an enlargement of the heart<sup>d</sup>: It is called

b Gaudium a  
גאון

Ios. Scalig  
in Con-  
ject.

c Exultatio  
est gaudium  
gestuosum,  
ab ex &  
salto. Becm.  
de orig. lat.  
ling.

d Letus, qu.  
Latus.

Ut more

contrahimur sic & gestimus gaudio. Sen. Letis diffunditur per universum corpus calor, ac plus foras motus ejus effertur, ut tristibus intro. Galen l. 3. de causis pulsuum. Apud Cornel. a lap. in Proverb. 17. 22. Dilatatur affectus per delectationem, quasi se tradens ad continendum interius rem delectantem. Aquina. 1. 2. q. 33. a. 1.

enlargement



enlargement of heart, *Psal.* 119. 32. the heart opens it self; and is filled with the thing it loves.

3. *Triumph and glorying*, which is joy elevated, and it consisteth in two things.

1. A *victoriousnesse* and magnanimous conquest of heart over all things; when the heart is raysted to this pitch of comfort in God, all the world is brought under a man, and the greatest evils cannot daunt; There is such a gradation as we speake of *Rom.* 5. *We have peace towards God*, ver. 1. *we rejoyce in hope*, ver. 2. *and not onely so, but in glory in tribulation also*, ver. 3.

2. A *boasting* and *holy* vaunting of heart; the word which is used by the Apostle for *glorying*, importeth a *jetting*, or *strutting* of the neck, ° it is often used by the Apostle for *boastings*, as *2 Cor.* 9. 2. *Rom.* 2. 17. 23. *Chap.* 11. 18. *2 Cor.* 10. 8, &c. A man *boasts* when he is full of that which he thinkes excellent, and to adde worth and excellency to him; when a man counts it not onely *happinesse* but *honor* to have such a God,

and

3  
Triumph,  
and that in  
two things

1.  
Victori-  
ousnesse  
of spirit.

2.  
Boasting  
in God.

ε γαυρι-  
σας, ab au-  
ξω, ab  
αυξω  
Cervix.

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and is not onely not ashamed of him, but in his account magnified by him; when he is able to hold up his spirit against the proffers and terrours of the world, and doth professe to heaven and earth amidst all blasphemies, jealousies, threats, sufferings, glory, which is in the world, that God is good, sufficient, worthy of all love, feare, and trust: I say when the heart comes with undauntednesse and full contentment, sets God against all, this is a holy *boasting* of God, or in God; like that of David, *I will blesse the Lord at all times, his praise shall continually be in my mouth, my soule shall make her boast in the Lord, Psal. 34.2. In God we boast all the day long, and praisethy name for ever, Psal. 44.8. Psal. 64.10.*

CHAP.

CHAP. XXXIV.

*The causes and roote of comfort.*

**N**OW from the *nature* of spirituall comfort, let us descend to the *cause* and roote of it, and that wee may not run too large a compasse, we will confine our selves to the causes ;

- 1 *Efficient,*
- 2 *Materiall.*

The *efficient* cause is various, but we will only pitch upon the *principall* working cause, which is God, who is called the *God of all comfort*, 2 Cor. 1. 3. <sup>f</sup> here briefly two things ;

- 1 *That it is of God,*
- 2 *How wrought by God.*

1 That comfort is of God, this appeares thus.

1 Suppose a man *dead* in trespasses and sinnes, here is required the same power to give *comfort*, which is to give *life*.

2 Suppose one *troubled* in spirit, vexed with feares, here no lesse power can

First cause  
efficient,  
God.

f *Patrem  
dicens non  
unius mis-  
ericordie tan-  
tum sed  
misericordi-  
arum, &  
Deum n: n  
unius sed  
totius conso-  
lationis: qui  
consolatur  
nos non mo-  
do in hac  
vel illa sed  
in om: i tri-  
bulatione,  
&c. Bern.  
Serm. 5. de  
natal.  
Dom.*

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can comfort then the power of God.

For comfort in *this case* is an *act of supremacy*; as in a *civill state*, none can take off chaines of imprisonment, but he that put them on; all creatures in heaven and earth cannot loose him whom God hath bound; though all should speake well, yet if God frowne, chide, smite, condemne, this prevailes, because he is *supream*; nothing can comfort, but to have what God onely can give, as pardon of sinne, deliverance from hell, &c. and to know what God onely can reveale, as whether sinne bee pardoned, God reconciled, &c. these things God onely knoweth, and none can know them but those to whom hee reveales them; and farther, when God afflicts, he doth it for an *end*, till that be compassed, the soul lieth in the deeps; grief and feare is to bring in the heart to Christ, therefore none but he can take it off, who is set to be the Physitian to cure the sores and wounds of a broken spirit; and there is in the soule when God shaketh it with his power, a disposition so set towards him, that nothing can satisfie

pacifie the soule but his favour.

3 Consider what *comfort* is : it is a *strength* or satisfaction of spirit. That then which comforteth, must be *proportionable* to, or exceeding that which may *cause griefe* or trouble ; now if a man bee in great affliction from the world, that which can comfort, must be something *greater* then the world ; or if afflicted by terrors of *conscience*, comfort cannot be but by one that is *greater* then conscience ; if death, sin, hell, wrath disquiet the soule, what good in heaven or in earth can weigh downe these, but *God himself* ?

Secondly, note *how* this comfort is wrought by God : There are *three acts* of God concurring in this work of comfort.

God  
workes  
comfort.  
First, pre-  
paring the  
soule.

{ *Preparation*, or disposing } *sight.*  
of the soule for comfort, } *faith.*  
by giving } *finesse.*  
{ *Collation* of the matter of comfort.  
{ *Attestation*, &c.

1 God *illuminates* the understanding to see the true *fountaine* and proper *object* of true comfort, with the meanes

<sup>1</sup>  
By illumi-  
nation.



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and conditions of it ; till a man know the *excellency* of spirituall things, with their sufficiency and eternity, and till he see them *haveable* and attainable, either the heart is deluded with the dying vanities of this sinfull and mortall life, or held under the terrors of a guilty, accusing, misgiving and despairing conscience. Though there be incomparable worth, and most delightfull sweetness in Jesus Christ, yet what is this to him that dwels in darknesse ? the understanding is the *gate* both of *life* and *comfort*; and as the heart rueth not what the eye seeth not, so it joyeth not in what it knoweth not. It is necessary to true and strong consolation, that a man have *sight*.

I *Cleave* ; *Dark visions* breed but *weak comforts*; darknesse is the harbour and womb of doubts, and in this case so far as the soule *doubts*, it *dies*. If a condemned man have a pardon, but so written either for letter, or language that he cannot reade or understand it, though his pardon is his life indeed, yet it is but small comfort at present.

2 Extended

2 *Extended* ; The heart cannot be established and filled with comfort, till the *latitude* of the object of comfort appeare ; except the minde see things in all their *due requisites*, which makes them able to comfort fully, there will be somewhat wanting to a *peacefull* state; as if he see a *worth*, but not fitness, or if that, yet if not the *possibility*, or if that, yet not *sufficiency*; or if that, yet not *perpetuity* ; I say, if any one of these appeare not, the heart will remaine unsatisfied ; what a *check* to contentment is this, when, though a man seeth it is *good*, yet he saith, it is *not fit* for me, it pleaseth not, or it is not *possible*, I cannot obtaine it, or it is not *sufficient*, it will not serve my turne, or it is *fading* and not certaine, I may lose it againe :

3 *Actuall* ; For not *knowing* good, *unminding* good doth comfort, *habitual* knowledge doth not comfort ; it hath a *power* to comfort, but till our knowledge be *actuall*, it gives not *actuall* comfort ; it is but as fire in the Embers, which warmeth not except it be blowne up ; the rich promises laid up

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in a *knowing* man, is but as bread in the Cubbord, which except by *actuell* knowledge the minde feed upon, *starves*. If a man have much wealth in his *Chest*, except he take it forth for his *use*, wherein is he happier than a *begger*? though the Well be full of water, yet except a man draw it out, he may thirst. *We must not forget our consolation*; un-mindfulness breeds uncomfortable-ness; when therefore God will give comfort, he is the remembrancer of his people.

4

4 *Serious*; For *fleeting* thoughts breed *flashie* comforts; passant views and glances of the minde cannot raise a settled comfort, nay rather they discom- fort as much by their vanishing, as they comfort by their presence. The fruit of such sights of God, Christ, heaven, &c. yeeldeth a *present*, but a *transi- ent* blaze of joy, like fire in straw, soon up, and soon downe; yea, this *sweet- nesse* leaves a *bitternesse*, and wound the heart to *lose* that so *quickly*, which *had* so *happily*; so that by such transi- tory gusts, the soule learns more to

dec

deed how to prize the things for sweetness, and how to lament them for their absence; & not his comfort, but his sorrows are increased by such cursory viewes; howsoever, this is sure, except our light be permanent, our comfort will be transient, and the heart will be still unsatisfied; these fits of glaring light, are but like night-lightnings, which make not day; it is night still in the soule, because the Sun set over it; when therefore God comforteth, he fixeth the eye of the soule upon himself, and the good things of his grace.

The second act of preparation of the heart for comfort, is working of faith, which is the main organ of comfort; though a man know the Gospel, yet except he beleve it, all the glorious treasures of grace and mercy in it, are but a golden dreame, or a pleasant tale, or as a fire which is painted on a wall, which yeelds neither light nor heate: the word profiteth not him that beleeveeth not. This was the case of the Jews, they had great promises made to them, But the Word preached did not

By working faith.

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g rōis d'xé-  
mon. h. c.  
Caleb &  
Joshua;  
qui soli cre-  
diderunt:  
sic Chryl.  
Theoph.  
Oecumen.  
At intelli-  
guntur po-  
tius ipsi Ju-  
dai. Par.  
&c. οὐ-  
κ' ἐκ παλαιοῦ  
τὸ πνεῦμα:  
Ὡς Vinum  
aqua tempe-  
ratum sit  
mitius &  
utilius in-

firmis, ita ardua illa promissio opinione major & incredibilis, non admittit  
fide, non proficit. Cornel. à lapide. à cibo bene condito ducit Me-  
phoram. Camer. in Respons. ad Quæst. in Hebr. et οὐκ ἐκ παλαιοῦ  
Legunt Syriac. vers. Beza. Marian. Estius. Aug. in Psal. 77. &c.

profit them, not being mixed with faith in them that heard it, Heb. 4. 2. & Ase-  
ceeding strong drink not tempered, and  
qualified, profits not nature, so those  
great promises so much exceeding opi-  
nion, and expectation of reason, not be-  
ing mixed with faith, did not profit  
them; or as some conceive, the me-  
taphor lyeth thus; as he that drinkes of  
an empty cup, so were they not believing  
the promise to them was but as an em-  
pty cup; or, as in the margin of our  
Bibles, they were not united by faith to  
them that heard, i. e. to them that belie-  
ved, so that they had not the same be-  
nefit by the word.

Faith then is a necessary requisite,  
and that 1. as a condition upon which  
comfort is given. 2. As an instrument  
by which it is received; for faith gives  
the promise a life and subsistence, though  
not in it selfe, yet in us; except the  
Gospel be believed, it hath no dwell-  
ling,



ing, no roote, no power, no life, no being to us, but is as a thing that is not; therefore God works faith which doth enable and dispose the soule to sucke sweetnesse from the *breasts of consolation*. Joy and peace are fruits of faith. Now the God of hope fill you with all joy and peace in beleeving, that you may abound in hope through the power of the Holy Ghost. Rom. 15. 13.

The third act of preparation, is *sanctification*; which is simply necessary to true comfort; 1 As a *condition* of the Covenant, for without holinesse no man shall see God; Heb. 12. 14. 2 As *disposing* the soule; for these two things are required to make a man capable of comfort.

Thirdly,  
Sanctification.

1 *Life*; When a man is dead in himselfe, he is dead to all things, and all things are dead to him, the best cordialls are no better then puddle water, the richest jewells no better then the meanest trash to a dead man.

1.

2 *Sustenance*: What comfort doth a piece of flesh yeeld to a sheepe? and what is a rich pasture to a man? that

2

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onely is comfortable that is *good* to a man, and that onely is good which is *convenient*; the best dish is but as poyson to him who hath an *antipathy* against it; the nature of man is such, that since it forsooke God, it so cleaveth to the creature, that till it be *healed* it is not capable of spirituall comforts, and could no more live in God then a Fish in the ayre. There is a certaine *compassse of goodnesse* which every creature walks in: the world is divided among them, and every sort of creatures hath its *latitude*, which is bounded by its particular *forme and disposition*; the *Fishes* keepe below in the waters, their walke is in the deeps; the beasts inherit the earth and goe no higher, they minde not honour, riches, learning, &c. these are the flowers of that *Eden* which mankind hath in possession, and these are the highest things of a *naturall man*, but heaven, the Gospell, God, Christ, &c. are the portion of the *spirituall man*, the new creature; man must be elevated above the pitch of nature, (as now it is) to live in these things. The eye is made  
for

for light and colours, the care for sounds and voyces, the smell for favours, the minde for *truths*, the will for *good*, so every thing is fitted for its object. And as in motion there is no rest but in a *fit place*, so the soule could not be quieted and pleased in spirituall things, except there were a *fitnesse* and agreement betwixt them \*. There are some *wellevities* and imperfect motions of a *naturall will* heightened by the Gospell; but these give not true comfort, because the will closeth not; it is easily moved from them, as a *globous* or round body upon a *plaine*, is easily moved because it hath but a weake hold, it toucheth but in a *point*; but a *plaine* or square body upon a *plaine* stands fast and hath *full rest*, because their *superficies* doe agree, and they mutually meete and close together.

The second worke of God in giving comfort is *collation of matter of comfort*: God bestoweth things comfortable, these are the food and fuell of joy; when God saith, Be of good cheare, be comforted, he doth not doe as those whom

\* *Eis solum fruimur, in quibus voluntas delectata quiescit.* Aquin. S.P. 1. 2. q. 11. 2. 3.

Secondly, God comforteth by giving matter of comfort.

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whom the Apostle reproves, James 2. 15. 16. *If a brother or sister be naked and destitute of dayly food, and you say unto them, depart in peace, be you warmed, and filled, notwithstanding you give them not those things which are needfull to the body, what doeth it profit?* When God cometh to comfort, he giveth that which may comfort, precious promises, sweet mercies; as pardon, grace, light, heaven, his favour, presence, ordinances, Christ, &c. Who is able to summe up the riches and treasures which God bestoweth upon his people as a portion to live upon: great things in possession, greater in reversion: *Oh how great is thy goodnesse, which thou hast laid up for them that feare thee, which thou hast wrought for them that trust in thee, &c.* Psal. 31. 19. Isay 64. 4. <sup>h</sup> So that when a man shall see himselfe so fully stored, hee may with mirth and gladnesse say to his soule, *soule take thine ease, thou hast much goods laid up for many yeares; having such a portion he is a rich man, enjoying such a sufficiency as is a strong basis of rest and contentment, and makes him live*

*h Dic nobis  
qui prepara-  
ras, quid  
preparas?  
replebimur  
bonis domus  
tua, sed qui-  
bus? &c.  
id querimus  
quod oculus  
non vidit,  
&c. Bern.  
Serm. 11.  
in Cant.  
explicans  
illud Isaiæ  
c. 64. 4.*

live a life above men, (i) a life only in degree inferiour to the life of Angels: that Paradise which God made for Adam was as a desert to this *Sharon*, those fruitfull trees were but shadows of the happineſſe which is in this new *Eden*, the garden which God hath planted for his people.

The third worke of God in Comforting his people is, *ascertainment*: the soule is exposed to many controversies, and is prone to unquiet agitations; it is hardly-satisfied; though it have a present happineſſe, yet it hath a provident and sollicitous eye upon future times, and extends her cares and feares even to eternity. Adde also unto this, the minde is hardly satisfied in that which it comprehends not; and sinfull reason will be wrangling where it seeth not its way and end, but must take all upon trust and credit: and in things of moment a serious and fearfull man is apt to entertaine jealousies, (l) and will scarce beleieve what it seeth, (m) but though God pronounce him blessed, yet he is apt to call his tenure into question,

Cap. 94.

i Dives à  
Divus. Var-  
ro de ling.  
lat. l. 4.

Thirdly,  
witnessing

*I nam veluti  
pueri trepi-  
dant, atque  
omni a cæcis  
in tenebris,  
metuant, sic  
nos in luce  
timemus,  
et c. Lucret  
in quâ quâd  
id est, timeo  
Danaos et  
dona feren-  
tes.*



## Cap. 34.

The truth  
of the  
Gospel.

sion, and to cast himselfe in the *sut*:  
The doubts and *controversies* by which  
the soule is vexed, may be reduced to  
2. heads;

concerning } 1. the Gospel.  
                  } 2. themselves.

The first *question* is about the Gospel.  
There is abundance of unbeleeve in the  
soule; it is a difficult thing and a rare  
thing to *beleeve*; there are two things  
which much hinder faith.

1. A disposition in man to judge of  
all things by sense or reason.

2. The invidence of the Gospel:  
As things are more or lesse clearly  
propounded to sense or reason, so they  
are received with assent more or lesse;  
A Philosopher beleeveeth more strong-  
ly, that the Sun is much bigger than the  
earth, or that there will be an eclipse at  
such or such a time, than a Country  
man; when we say the object of faith  
is not evident, wee must distinguish of  
evidence;

Evidence is of } 1. narration.  
                      } 2. the thing.

Evidence of narration is when a  
thing

thing is so expressed as it may be understood, so the Scripture is evident and cleere.

Evidence of the thing, is, when either sense or reason apprehends it.

Thus the things of the Gospell are inevident, Such as eye hath not seene, nor eare heard, nor &c. 1 Cor. 2. 9.

The Gospell is divided into { Doctrine.  
History.  
Prophecie,

1. The Doctrine hath in it somewhat that is evident, and easily falling in with reason, for there are things in it appertaining to *naturall Philosophie*, as elements, men, beasts, trees, &c. to *Ethicks*, as all the morall rules and vertues; to *Oeconomicks*, precepts for ordering of families; to *Politicks*, lawes for Cities and Common wealths. These a naturall understanding can deal with. But there are other things of more high nature, which are called *Supernaturall*, as the Trinity, Incarnation, Resurrection, &c. these are above reason.

2. The History: this is of things past, and have no evidence to *sense*, for what

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what can the eye see of Paradise, the Flood, the Arke, &c. nor to *reason*, by any thing in themselves; how should reason conclude that such things have beene, but that they are related and revealed?

3. The Prophecie; this is of things to come, and so to come as that a man cannot see them as a Philosopher may see the effects in their Causes, for they come within such a course; nor can any creature by reason conclude their futurity; but as their being depends upon Gods Will, so their manifestation (that they will come) is only by Gods Word. Hence it is that nature being so unapt to receive things upon trust, and desiring to see all hold to rules of sense and reason, is very hardly brought to beleieve the Gospell. Because of this unbelievingnesse wee need a divine assistance, which is the *working* of faith, and *witnessing* unto faith, (or to the beleever) the *truth* of the Gospell; there are many *witnesses* of the Gospell, therefore it is frequently called the *Testimony*, there is a cloud of *Witnesses*, miracles,

*Heb. 2. 4.*

Heb. 2. 4. the Ministers and Apostles and Prophets among them especially, Acts 10. 43. c. 26. 16. c. 5. 32. the Saints, Esay 43. 10. but the Holy Ghost is the head of this *Grand jury*, Heb. 10. 15. 1 Joh. 5. 6. he comes with his testimony and setleth the heart in assurance of the Gospell, that it may finde firme ground and sure footing: so long as faith is wa-  
vering, comfort will be unstable, the house cannot be strong, if the founda-  
tion be weake, the Gospell is the founda-  
tion, and if that bee laid firme, the  
whole fabricke of peace will stand  
strongly, able to beare out all stormes  
and tempests.

The second question is concerning  
themselves, and their interest in the  
Gospell: For though a man know  
clearly what *that faith* and holinesse is  
which gives him a reall title to the pro-  
mise, yet he may be unable to know *his*  
*faith* to be *that faith*. There bee many  
things which make true faith, often  
hardly discernable. 1. Great imperfe-  
ction; it is hard to know certainly when  
a plant is newly put up above ground,  
what

2  
Their in-  
terest.

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what it is; a low faith hath but *little evidence*, there is a light in every grace to shew it selfe; but as it is with some *starres*, they are so small that they are scarce scene; so a man may have faith, and yet not be able to say *positively* and peremptorily, that hee doth beleeve.

2

2. The *similitude of false faith and true*: a man may know in *generall* what is requisite to the nature of gold, yet when he comes to *apply* his rules, he may bee puzzled, because *art* can exactly imitate *nature*, yea so, as that a *famous Painter* was deceived by a flye, which, though it was *artificiall*, yet he thought was *naturall*.

3

3. The *conscience* is not alwaies a *competent Iudge*, because it may be clouded with feares and jealousies,

4

4. *Satan* often doth so snarle this question, that the soule is not able to extricate it selfe. Wee need therefore the helpe of the Spirit, whose *office* it is to be our *Comforter*. And as *conscience* in its Court is *witnesse*, *advocate*, and *Iudge*, so is the *Spirit*: he is a *Witnesse* giving evidence concerning the *fact*, that this is done, *i. e.* that the man doth

*beleeve.*

n Ipse accu-  
sator, Iudex,  
Carnifex,  
vermis re-  
mordens.  
Quintil. l. 5  
Instit.



believe; he is an *Advocate* to plead the equity of his Cause, and that by the law of grace he *should live*; he is the *Judge* by pronouncing sentence, applying the Law of grace in a *judicial way*, and saith, the soule *shall live*. But all are comprized in the *testimony*, for it is a testimony clearing and determining the Case. That *there is* such a *testimony* of the Spirit as doth evidence the truth and sincerity of grace, and consequently a *personall interest* in the promise, appears farther by these *Arguments*.

1. The *spirit of bondage* and the *Spirit of adoption*, are opposed each to other, *1 Cor. 8. 15*. Now the thing wherein they are opposed is their *proper working*, the one causing *fear*, the other *peace*: Look then into the worke of the *spirit of bondage*, and you will finde it doth not onely *enlighten* the soule to know and apprehend in generall wrath against sin, and to apprehend what sin is, but it *evidenceth* to a man particular-ly, that his waies are waies of sin, and consequently works a kind of *plerophorie*

o S.S. do-  
nat anime  
pignus sa-  
lutis, scilicet  
testimoniū  
quod filius  
Dei sit.

Ber. Serm.  
2. in Pent.  
Argument  
proving  
this testi-  
mony.

I.

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of hell, a dreadfull expectation of wra<sup>th</sup> upon himse<sup>lf</sup> ; so that a man comes to conclude upon conviction ; I am the man who have transgressed , and I am the man which (except salvation come to me in Christ) shall be damned. And as the spirit of *bondage* thus joyneth in the sentence of *condemnation*, by stirring up, clearing, fixing, and strengthening the conscience, in like manner the Spirit of *adoption* worketh with Conscience in the sentence of *absolution*, reconciliation, and adoption.

2.

2. If the Spirit be a *Comforter*, which will not be questioned, it must witness the truth of our beleeving , and be that our interest in the promise, because till this be done, till a man bee assured that his faith is *saving* , hee cannot be satisfied in this *question* which now troubleth him , whether hee shall be saved , or whether mercy be his portion. There are three *maine steps* to comfort. 1. *Salvation comes through Christ in the free promise*, but here it yeelds no other comfort but this, *it may bee mine if I receive it.* 2. *The heart goeth*

to take hold of salvation, this is a farther step to comfort, and herethe foundation is laid; but yet though this bee sufficient to *life* and *salvation* in the end, yet it is not sufficient to *peace* and *consolation* at present; a man cannot bee satisfied till hee attaine a third thing; which is this, a *knowledge* that hee hath *rightly* and *savingly* received salvation.

3. If the knowledge of the true definition of faith and holinesse were sufficient to give assurance to him that truly beleeves, that he doth truly beleeve, then none that are so qualified, and doe reflect carefully upon themselves, can be uncertaine or doubtfull whether their faith bee right or no: but now wee see often times that even men that have much grace, and quickighted understandings are much in cares of their owne estates, and have given themselves for hypocrites, ungodly, yea dead; yea damned men, see *Psal. 88.* and there see *Heman* as an instance of such an heavy condition: Grace lyeth often so hidden

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p *Habitus  
fidei est (se-  
cundum  
Theologos) !  
medium in-  
cognitum,  
sepe enim  
non sentitur*  
Baron. a-  
pod. ad  
Turneb.  
Tetragon.

4

ἡ συνουσία  
τῶν πνεύματι.

ἡ αὐτὸ τὸ  
πνεῦμα,  
non idem  
Spiritus, qu.  
τὸ αὐτὸ  
πνεῦμα,  
ut Erasmi.  
vis. Estium  
¶ Not τὸ  
πνεῦμα,  
but αὐτὸ τὸ  
πνεῦμα.

that they that seeke it cannot finde it in themselves.

4. Consult that text, *Rom. 8. 16. The Spirit it selfe beareth witnesse with our spirits, that wee are the children of God.* Besides, the streame of Interpreters, who give testimony to this testimony of the Spirit, let the place it selfe be considered.

1 The Text: In which there are *three things* which come in as props to this truth.

1 The Spirit witnesseth with our spirits: here are *two distinct witnesses*, our spirits, that is, our conscience or understanding renewed, and Gods Spirit; God keeps the course which himselfe appointed, that in the mouth of *two or three witnesses*, every thing shall be confirmed.

2 The Spirit himselfe, sometimes the *graces* and gifts of the spirit are called the spirit, as *Iohn 1. 15. Acts 6. 5. 1 Cor. 14. 32. Gal. 3. 2.* But so it is not to be taken here, but the spirit in this place is the *Holy Ghost himselfe*, for so it is expressed; not the Spirit, but the

Spirit

*Spirit himfelfe*: the graces of the Spirit are witnesses, as every effect is a witness of its cause; so God testifies *himfelfe* without witness to the heathen, *Acts 14.* but by his workes did declare himfelfe; so Christ saith, *his workes beare witness of him, Iohn 5.36.* But this is not all the testimony which the Spirit gives to the Saints, but *himfelfe* doth it, saith the text.

3 *With our Spirits*: There is the particular application of the Spirit, it is not thus, the Spirit witnesseth that those that believe are *sonnes*; as if it were onely a testification of the truth of the Gospel; but it is thus, the Spirit witnesseth with our spirits, that we, even we are the *sonnes of God.*

4 Consider the Context: the thing which the Apostle, (for their comfort) would prove, is, that *they shall live, v. 13.* but how doth he prove it? *because they be sonnes, ver. 14.* and that they are *sonnes*, he gives a twofold evidence; The Spirit of adoption, by which they cry *Abba, Father.* But they might say, may not men be deceived, and claime a

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*Non modo vox presbiterii charismatis, sed et presbiterii illius paucissimi, Chrysostomus. Non solius charismatis vox est, sed donantis Spiritus. Oecumen.*



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u Si homo,  
Angelus,  
Archange-  
lus aliquid  
promiserit,  
forte quis  
dubitave-  
rit, *suprema  
vero essentia  
Spiritus  
Dei testimo-  
nium nobis  
intus perbi-  
bente, quis-  
nam dubi-  
tationi lo-  
cus?* Chryf.  
apud Par.

childs place with God when he is a stranger: therefore he addes, secondly, the *Testimony of the Spirit*: *The Spirit himselfe beareth witness with our spirits, that we are the sonnes of God*: As if hee had said, you have a sure ground of assurance, for not onely your owne spirits, but God with them joynes in testimony that ye are children.

But concerning this *testimony*, note;

1 *That all the Saints have it not*, at least in such a measure as to settle the heart clearly in this perswasion, that they beleeve, and are children; nor is the testimony of our owne spirits alike, in all, but as the *graces* are more evident and conspicuous, so is the testimony clearer, and herein differs the testimony of *Gods Spirit*, and *our spirit*; our spirits give testimony according to the *measure, workings, and evidence* of our *graces*; but the *Spirit of God* gives often less testimony to the best *Christians*, and all have it not, at least not in a satisfactory degree.

2 It is a *testimony*, which for ought appears in the word *may cease*, they that have

have it may want it, though it be true that when once the testimony is obtained, though it abide not *it selfe* actually and alway, yet the *efficacy* should, so that it is weaknesse to doubt againe, because it is the voyce of God, a *judiciall sentence*.

3 It may bee discerned from all phantasticall, or diabolicall *Enthusiasmes*.

1 It discovers *it selfe* in those that have it; as the light of the Sunne doth difference it selfe from all other lights, so that he that hath a *full* testimony knoweth it to be of God: *Ye know him, for he dwelleth with you and shall be in you,* John 14. 17. And it must needs be so, else the testimony should not be *sufficient*; for the *question* would still remain *undecided* concerning a mans condition; it is as much to be regarded *who* speaketh, as *what* is spoken: Though a man heard a voyce from *heaven*, or a voyce within him declaring and pronouncing his reconciliation and adoption, yet except he know it is of God, it will not satisfy. As if a condemned man should

How this testimony is discernable from delusion.

1

x *Tam refert quis, quam, quid?*

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have newes of his pardon, yet except he know it is the *Kings* act, it cannot quiet him.

2 It is ever *according to the word*; the witnesse of the spirit, and of the word, is the same; there are two voyces or determinations, or testimonies of the *word*; the one is concerning the *way*, the other concerning the *end*, that is, the word saith, They that beleeve shall be saved; but then the *question* is, who beleeveth? to this the word *answereth*, by describing what that faith is, which saveth, and so as the *rule* gives *sentence* of that which is to be *ruled* by it, when the word and faith in the heart are brought together by examination, the *word* either accepts or rejects, approveth or disalloweth of faith, as it is in it selfe true or false; but as when the gold is brought to the touch-stone, though the stone may give it for true gold, yet the examiner may want skill to perceive this testimony, so it is in this case; the *word* is the Law, by which all are judged; but as in a Civill State there is need of a Judge to open and apply the Law

to particular cases, so there is need of the *Spirit* to joine with the *word* to give out not another verdict, but that of the word, which is made more intelligible by the Spirit; not *varied*, but *opened*: Still the testimony is the *same*; so that the Spirit never *looseth* where the word *bindeth*, therefore those that live in pride, idlenesse, or any other way of sin, and pretend assurance of salvation given by the *Spirit*, are deceived; for if a man be such as the *word* condemnes, there is no absolution from God while he continueth such.

3 This testimony is *holy*: *holy formally, originally, effectively*, it makes holy, more humble, more contrite, more watchfull, more zealous, more thankful, &c. That assurance which breeds vanity, contempt of ordinances, neglect of duties, security in sinne, is deceitfull and abominable.

Thus of the *Efficient cause*; now the *matter* of spirituall comfort followeth. That which is comfortable, must bee such as can in some measure satisfy and fill the desire and appetite of the soule;  
— for

3

The matter of comfort.





ours onely in the promise 2.

Concerning these things, note,

1 That the promise gives as strong comfort to *faith*, as things present to *sense*, yea greater 3 For,

1 The things to come are greater.

2 More permanent, 1 Cor. 13.

3 Sure, so that faith makes them as present, Heb. 11. 1.

2 The soule may have the comfort of *hope*, yet lose that of *sense*; it may finde the way sad, when it beleeveth the end will be sweet.

3 If a man lose the life and comfort of *hope*, hee loseth the comfort of *sense*; his way will bee sad who is afflicted about his end.

4 According to the strength of faith and hopes claime, comfort is advanced, when hope fluctuates and lookes for eternall life, onely as possible, or probable, then comfort also is unstable and weake; but when it looks upon it as certainly future, then the heart hath a full rest.

Now having seene the nature and Causes, let us come to the defectibility of

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2 Hoc ipsum quod Christiani sumus, spes est. Cypr. de boo pat.

a Fidelis futura veluti presentia possidet, & magis ea adesse putat, quam presentia. Clem. Alex.

Comfort may bee lost.

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of Comfort: It may be lost: the *tenure* of *grace* and *peace* is not the same, in point of *Comfort*, we are but *tenants at will*, and may in a moment be turned out of a *heavē* upon earth, into a *hell* upon earth. Comfort is not of the *being*, but *well being* of the Saints; it is rather a *reward* than *grace*, and belongs rather to *glorification*, than *sanctification*. Not *joy* makes a Christian, but *grace*; as it is the *light*, not the *warmth* of the sunne that makes *day*: so that this may faile.

1. God may *suspend* his testimony; or,
2. Hee may *let in Satan* to *afflict*; or,
3. *Hide himselfe*, and not meet them in *approches* to him, in *combats* for him, &c.

I must cut my selfe short here, for I see the booke swels bigger than I desire: Let this therefore suffice for *entrance* into the businesse it selfe.

CHAP.

CHAP. XXXV.

*Of the state and degrees of this sad condition.*

**N**OW I come to the sad state of the soule wanting the comforts of the Holy Ghost, God withdrawing himselfe in respect of that gracious *effusion of his mercy*, and manifestation of his love to the soule, shutting up those sweet streames of refreshment which were wont to flow.

Here I will speake of

1 *The Case,*

2 *The Cure.*

The *state* of a deserted and disconsolate soule requires to consider of

|  |                             |                 |
|--|-----------------------------|-----------------|
| <p>{</p> <p>2 Degrees,</p> <p>3 Effects,</p> <p>4 Cause,</p> | <p>1 <i>The nature,</i></p> | <p>} of it.</p> |
|  |                             |                 |
|  |                             |                 |
|  |                             |                 |

First then let us see *what it is*; It is an *eminent and abiding uncomfortablenesse of heart towards God*, or a losse of that comfort which the soule was

wont

## Cap. 35.

It is a  
losse of  
comfort  
towards  
God.

wont to have in God.

I It is a *losse of comfort in God*: A man may have much unquietnesse, and yet not be in this case we speake of; discomfort, except the object of it bee Gods *displeasure*, or *departure*, makes not a deserted case: A man may be afflicted in his spirit *many waies*, yet Gods *wonted presence* may continue: As the *conscience of some sinne* may cause much sadnesse, and mourning, cyther some sinne *stirring*, or some sinne *acted* may much afflict; but trouble of *reluctance*, or sorrow of *repentance* are there, and will be there where God is *most present*; Paul is a patterne in the first, *Romanes 7.* and David in the other, *Psal. 51.*

The *sinnes of others* may disquiet: *Rivers of teares runne downe mine eyes, because men keepe not thy lawes, Psal. 119.* Lot, *EXra*, all that have molt of God, have most of these sorrowes, and these sorrowes are no *miseries*, but *mercies*; there is much sweetnesse in this temper.

The troubles of the Churches, may in a way

way of compassion and sympathy afflict, yea outward afflictions may in a naturall way paine the spirit for a time, and the soule may mourne because of its deficiencies, and poverty, wanting that compleatnesse of holinesse which it desireth<sup>b</sup>, though present degrees of grace are sweet, yea, because sweete, the soule is not contented, being in a state of want, it will be in motion till it attaine the fulnesse, *Philip. 3. 12.* but desertion imports a losse of comfort in God.

*b Non perfecta de aliquo gaudet cui non sufficit. Aquin*

2 It is a losse of *usuall comfort*; as the former kinde of desertions is a losse of *usuall quicknings*, so this is a losse of *usuall quietnesse*. And as there are seasons in which God gives more of himselfe in way of quickning, then he will constantly continue, so he gives comfort sometimes in such fulnesse as shall not alwaies abide; every day is not a *feasting day*: *Paul* was taken up into the *third heavens*, but he came downe againe; the *Sunne* doth not alwaies shine in an equall lustre. God sometimes gives *coruscations* of glory, but like lightnings they

<sup>2</sup>  
A losse of  
usuall  
comfort.

Not of extraordinary comfort



## Cap. 35.

they shut in againe. As a father sometimes sends for his sonnes from schoole and makes merry with them at home, but these play times come not every day, they must to schoole againe, and live under tutors and governours till they come to full age: God opens himselfe much at some times.

1 In *speciall approaches* of the soule to him, then a man seeth and tasteth such things that hee is loth to depart, but these comforts though they come from Heaven, yet like *plants* that are carried out of their *native soyle* and climat, keepe not their sweetnesse in a *constant* height; a man warmeth himselfe at the fire and is refreshed; but this refreshment weares off againe.

2. In times of *great afflictions*: the greatest comforts are usually found in sufferings, then God opens himselfe. 2 Cor. 1. 4, 5. The *Martyres* did shine like *starres* in the night of persecution, and abounded most in comfort, when filled most with troubles.

3. In the *Ordinances* lively administered; here so much is found, that a man  
faith

As the Apostle, *it is good to be here,*  
yea as *Jacob, This is none other but the*  
*house of God, this is the gate of Heaven,*  
*Gen. 28. 17. \**

4 In times of *abundant sorrow* and  
melting of heart, God often in such  
cases breaks in with sweet effusions of  
peace, as to *Ephraim, Jer. 31. 18, 19, 20.*

5 At the time of *Conversion*, God  
often comes with extraordinary com-  
fort, many (as one observeth) came to  
Christ in their sins and went away re-  
newed; afflicted, and went away com-  
forted; coming with an hell in their  
soules, and going away with Heaven;  
having a fulnesse of joy, instead of a  
fulnesse of feares.

I need not make farther instances,  
the case is cleare that comfort may  
faile, yet except a man lose that com-  
fort which he *ordinarily* did enjoy, hee  
is not deserted.

3. It is an *eminent losse*: it is not eve-  
ning cloud that makes *night*, but when the  
day is full of darknesse, when the Sun  
is set.

It is not a *fit of uncomfortablenesse,*  
H h but

\* Tertul.  
l. de fugat.  
Puar la-  
cobum hic  
vidisse  
christum:  
apud Cornel  
a lap. in loc.

3. An emi-  
nent losse.

4. Not a  
fit, but a  
state of  
uncomfor-  
tablenesse.

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but a state; an eclipse of the Sun make not night; hee is not a poore man that hath a present want, but hee that liues in want; every cold blast makes not winter.

The Degrees.

Secondly, the degrees of this uncomfortable state follow to be considered: there are some nights darker than others, and some winters colder than other, and there are degrees of Gods withdrawing from the soule.

I.

When quickning is abated.

1. Not so full.

1. Degree, when his quieting presence is much abated:

1. Not so full as hath beene; God seems not so friendly, but looks somewhat more strangely, so that the soule complains as Iacob, I see your Fathers countenance that it is not towards me as before, Gen. 32. 5. When the soule comes to God, it findes not those enlivening and refreshing visions and tastes; the comfort of consolation that was wont to be filled is now but empty; the heavens are not so cleere, his hopes are not so full, his knowledge of his happinesse more obscured, and feares begin to flow; the light of Gods face is darkened.

and, and the soule is troubled.

2. Not so frequent : the visits of the comforting Spirit are more seldome ; God holds off as if hee were about to breake off from the soule ; it is a griefe when a friend goeth often by us, and seldome owneth us ; so it is heaviness when the soule complaines, (to use the words of *Iob* in another sense) *Lo hee goeth by me and I see him not, he passeth on also, but I perceive him not, Iob. 9. 11.* Time was when the soule had good newes from Heaven every day, but now she is like the wife, who when her husband is gone far from her, heares but seldome from him : returnes are not so quick at a great distance ; God is so sparing in manifestations of kindnesse, that the soule thinks it long ; *How long wilt thou forget me oh Lord, forever ? how long wilt thou hide thy face from me ? Psal. 13. 1.* Is his mercy cleane gone for ever ? doth his promise faile for evermore ? will the Lord cast off for ever ? and will hee be favourable no more ? Hath G O D forgotten to be gracious ? hath hee in anger shut up his

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3. Not so  
permanēt.

his tender mercies ? Psal. 77. 7, 8, 9.  
*My soule fainteth for thy salvation, I hope  
 in thy word, mine eyes faile for thy word,  
 when wilt thou comfort me ?* Pl. 119. 81,  
 82.

3. Not so permanent ; God comes  
 and goes : the day of their peace is  
 often overcast, the comforts which dis-  
 flow, ebb againe ; the soule is griev'd  
 as much with Gods sudden departure  
 as *delighted* in his gracious presence,  
 it hath not so constant health, but is  
 well onely by fits ; the soule that was  
 a dwelling-place to her friend, is but  
 an *Inne* now ; Hee whom shee lov'd  
 comes rather as a stranger and as a pas-  
 senger than an inhabitant, so that here  
 you may heare the Prophets com-  
 plaint, *Oh the hope of Israel, the Saviour  
 thereof in the time of trouble, why should  
 thou be as a stranger in the land, and  
 wayfaring man that turneth aside to tarry  
 for a night ?* Jer. 14. 8. Comfort comes  
 like thin clouds that yeeld sweet show-  
 ers, but are soone gone ; the gourd whose  
 shade was sweet, soone withers ; the  
 heart is become like a cracked vessel  
 which



which though it receive much, yet holds but little; the waters of life run out as fast as they come in.

The second degree of desertion, and uncomfortableness, is when there is *much quicknesse*, but *no quietnesse*: grace *lives*, but peace *dies*; the soule is so farre happie, that it *seekes* what it hath *lost*, but herein unhappie that it *finds* not what it *seekes*; it thirsts but drinks not, it runnes but obtaines not; holiness is in *flourish*, but it is the *winter* of comfort. David was full of holy affections, even when he was empty of consolation; when is the heart in better case then when it cals, inquires, runneth, weepeth, sigheth, cries after God? yet in such a case a man may want all comfort: the richest ships may wander in the darke and be tossed in the storme: sometimes a father will frowne upon the best and dearest childe; the most living Christian may lay himselfe out for dead, Ps. 88. Grace and peace are not linked in *indissoluble society*, these *lovers* may shake hands and part. And the more a man abounds in grace, the more grievous it

2.

Degree:  
Much  
quicknesse,  
but no  
quietnesse.

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is to want the comfortable presence of God ; a fathers frowne and such a fathers frowne , is bitter to so filiall a spirit ; strangenessse to strangers is not strange, but to lovers it is grievous. But it is a lesse evill in it selfe when God is with the soule quickning it , though he doe not comfort it, then when God leaveth it in uncomfortable deadnesse, though it be more bitter to fense , yet in reason it is worse, when comfort ceaseth, and grace sleepeth at once.

3.  
Degree  
when both  
are gone.

3. Degree : When neither *comfort* nor *livelinessse* , but a night of *darknesse* and wofull *deadnesse* covers the soule, when hope and love are *both* in a damp, so that a man is as farre from a holy and living state of heart, as from comfort, neither joying nor desiring , but being fallen from the height of living and joyfull converse with God ; he is like the prodigall brought to another life, to feed upon huskes with swine, instead of bread in his Fathers house. Many such there are who had reviving taste of *Iesus Christ*, and did rejoyce to see the streames of the well of Life sweetly flowing

flowing, and with overflowing abundantly filling the Saints and themselves with comfort, but now the tree in the midst of their paradise, is to them like the withered fig-tree, the shadow and fruit of it ceaseth, and they are miserable in the losse of that which is the happinesse of those that have it, and herein their misery is so much the greater by how much they count it less. Is it not a sad thing to see a man so degenerated, that he can live without his life, and rest out of his place: that place where hee hath had such peace and such contentment: Oh here is an heavie spectacle; a man hath lost his estate and he grieves; hee hath lost his name, or health, or &c. and he grieves, but hee hath lost his God, and yet hee mournes not: he saith it is well, alas, hee is not himselfe; when the day breakes, and the Sun sends out her beames into this darke region; when a spirit of truth and life shall bring this wandring creature home againe, and cause him to bee himselfe, then you shall see the man acting another part, alas, what amaze-

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ment will ceaze upon him : how will he melt, that is now frozen : how will hee bee afflicted to see himselfe and his case, in which, now he lieth as quiet, as *Peter* in his chaines? *Acts* 12.

4.  
Degree :  
When not  
onely losse  
of comfort  
but affli-  
ction of  
soule.

1. By re-  
bukes of  
spirit :  
4. waies.

4. Degree ; when God not onely *suspends* his comforts, but *afflicteth* the soule; not only not continuing the staffe of living bread, but feeding them with the bread of sorrow and affliction, which he doth diverse waies.

1. By *rebukes of spirit* : the Spirit of God comes sometimes in a way of displeasure and chides and rebukes the soule; this *David* found which maketh him often cry and mourne, as the child whom his Father rebuketh ; this chiding is ,

1.

1. A *conviction of sin*, not onely of the *fact*, but of the *sinfulnesse* ; God sometimes comes to *set out* a sin unto man, and then it is very dreadful; such a terror and astonishment ceazeth upon him by a full sight and sense of sinne, as that if there bee not a supporting hand of grace and mercy extended to him, he cannot stand under it. Sin is a strange thing.

ching, and if God should pull off the visage of this monster, and discover fully the fearefull nature of it, it would be a burthen too heavie to be borne ; now then when God conceales his love and reveales guilt, it must needs be bitter: when a man seeth his inditement, but hath not his pardon, it must needs be grievous.

2. *Opening the desert of sin*, and shewing a man into what a gulfe he hath cast himselfe, that now in justice and in sentence of Law, he stands condemned to eternall death ; when the *grace* of the *promise* is obscured, and the *justice* of the *Law* lively presented, it must needs cause a man to feare much. Now saith God, see what I may doe, I may cause all thy welfare to passe away like a cloud, and bring in a deluge of woes upon thee ; I might shut thee by a decreed banishment from my presence, and cast thee as a stone that is hurled from a sling, into hell for ever. Such words as these are heavier than mountaines ; when the soule seeth that vastnesse of eternity filled with death and sufferings,

2.



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sufferings, and seeth not the refuge in the Gospel, this is a great shaking to the soule.

3.

3 By holding the eye upon these sad things, so that whithersoever a man turnes, his sinne is with him, and hell before him; the cry of sinne, and the curse of the law is ever in his eares; *My sinne is ever before me*, Psal. 51. 3. It was also *Iobs* sad case, that the sinnes which he thought he had beene rid of long agoe, returned upon him, and did so cleave to him, as if they had been his possession, *Thou writest bitter things against me, and makest me to possesse the iniquities of my youth; thou puttest my feete also into the stockes, &c.* Job. 13. 26, 27. this is an heavy thing, when God continueth in this way of displeasure, breaking the spirit with these grievous charges.

4.

4 By menacing outward or inward troubles, as he did to *David* when hee had sinned greatly against him, he told him what he would doe, how he would follow him with evils for ever, and that his posterity should rue his folly; and

and when he had numbred the people, what a severe way did God take? now temporary evils, especially *spirituall*, are often very grievous; when God shall say I will shut up my peace, and my comforts from thee; thou rebell and ungratefull wretch, thou shalt no more see my face as thou hast done; others shall drinke but thou shalt thirst, others shall rejoyce but thou shalt mourne, I will no more meete thee as I have done, I will spare thy life, but I will not shew thee my favour all thy dayes, thou shalt live dubiously, and dye anxiously; I say, when these words are heard, what an heavy case is this? how did *David* even wast himselfe with grieving, when God did estrange himselfe? *Psal. 32. Psal. 51.*

But when God shall menace not only this, but hell and eternall death, this is farre more grievous; but this God doth even to his owne, and sets it on so strongly, that hee makes often their spirits to waste, and their strength to consume. *David* and *Heman* were drenched in these deepes; and how grievous

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2. By tradition of the soule.  
1. Into its own hands

e Nihil est  
miserius  
quam ani-  
mus homi-  
nis conscius.  
Plaut.  
This is  
grievous.

I.

grievous were their complaints :

2. By *tradition* of the soule.

1. *Into its owne hands* : the heart of a man is the greatest *tyrant* , and cruellest monster against it selfe; it is more a *divell* than the *divell*; he needs no furies to fulfill his troubles , who is given up unto an accusing spirit ; e it hath cries, clamors, stripes, stings, wounds, deaths; it will be law, witnesse, plaintife, judge, executioner ; chaines, rackes, gibbets, what not ? hee hath a hell within him that is in such a case ; For consider

1. *The temper and nature of the soule*, it is *receptive* of much evill and misery, and very *active*, and this *activity* is improved to selfe affliction. 1. By *guils*, which is as powder to the flames, or as the windes to seas, which makes them to rage and boyle. 2. By the *weapons*, which the heart disquieted hath against it selfe; an eternall God, and a just Law. 3. By *unbeleefe* ; by which the soule is made naked to her owne blowes; a guilty conscience strikes the promise out of a mans hand, and drawes the sword and sheathes it in the soule;

soule ; it undermines all forts, and batters downe all comforts in former evidences, as wals of paper ; it eats off all reliefe, and presents God unwilling to hearken to any reconciliation ; and it hath also many abettors, which contribute strength to make this man more bloody ; as temper of *body*, which powers in abundance of darke and black thoughts and passions, and the *Censures* of others, who by their cloudy aspects, and rejecting carriages, do sharpen the sword in the hands of an unbelieving and accusing conscience, that it may make more gastly wounds, and draw out fuller streames of blood : Thus the soule, like the man that fell into the hands of Theeves, is left *halfe dead*; distracting and accusing thoughts, are worse than robbers ; a man may say of them, what *David* said of *Goliaths* sword, *There is none like that*, 1 Sam. 21. 9. Here is a soare battell, when the soule like *Saul*, *fals upon its owne sword*, 1 Sam. 31. 4.

2. The power of God ; God hath given to Conscience a *commission* to afflict;

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flie; God hath a hand in all things, working and ordering; hee can send Hornets into the soule, even stinging thoughts, and piercing seares. He ruleth much in mens spirits, and in these seas raiseth stormes at pleasure; though hee worke not despairing thoughts in his, yet he ordereth that unbelieve, which is in them; and as he orders the sinfulness of mens hearts this way or that way, not being a cause of it, so hee doth in this case; yea hee doth present sin and wrath so, that the heart being left to its owne darkeness and unbelieve, cannot but be a cruell and active enemy against it selfe; and now as the Prophet said in that case, so it may be said to a man in this case, *Oh thou sword of the Lord, how long will it be ere thou be quiet? put up thy selfe into thy scabbard, rest and be still; how can it be quiet, seeing the Lord hath given it a charge against Askelon, and against the sea shoare? there hath he appointed it.* Jer. 47. 6, 7.

2. Into Satans hands

2. Into Satans hands: God may leave his people much to the will of Satan, as he did Iob, and he out of envie

at



at our happineſſe, enmity againſt God, hatred of us, is willing to improve all his ſkill and power to afflict the Saints; ſo that a man may here take up that complaint; *His troupes come together, and raiſe up their way againſt mee, and encampe round about my Tabernacle, Iob 19. 12.*

5. Degree: when to all this he adds an accumulation of other miſeries; as, 1. *the diſfavour of the Saints*, this is a great cutting to an holy heart, for hee conſtrueth their favour and diſfavour to be the reflexion of Gods; and indeed, oftentimes God ſets on his Children againſt ſuch as hee is diſpleaſed with, as a Maſter of a family ſaith to his houſhold, concerning a child which hee will correct for much ſtubborneſſe, ſhew him no countenance, eate not with him, keepe not with him; ſo here God ſaith, with ſuch a one have no amity, no fellowſhip, no familiarify: it was a great grieve to Iob, and he complaineth of it; *Hee hath put my brethren farre from me, and mine acquaintance are verily eſtranged from me, my kinſfolke*

5.

Degree:  
When to  
all this, o-  
ther evils  
are added.

1.

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folke have failed, and my familiar friends have forgotten me, they that dwell in mine house, and my maids count me for a stranger, I am an aliant in their sight; I called my servant, and he gave mee no answer, I intreated him with my mouth; my breath is strange to my wife, though I intreated for the childrens sake of mine owne body; yea young children despised me, I arose and they spake against me; all my inward friends abhorred me, and they whom I loved are turned against me, &c.

Job 19. 13. 20. You see sometimes, how even the nearest friends fall off with God, and when divine grace is clouded, nature it selfe is also clouded: Heman also found this evill to all his evils, Thou hast put away mine acquaintance farre from me, thou hast made mee an abomination to them, Psal. 88. 6.

2.

2. The losse of worldly comforts, as peace, liberty, estate, &c. this was Iobs case. Now when the soule is bereft of all comforts from heaven and from earth, it is an heavie case.

3.

3. The losse of the meanes of grace. God may remove his Candlestick and take

take away the Shew-bread, the doores of his house may be shut, or a man may bee imprisoned by sicknesse, so that the clouds above, and the springs beneath failing, breed sore distresse.

6. Degree: When all this is extended and continued, so that a man complains not of dayes, but yeares of affliction; a man may lie long in this miserable plight, like Paul and his company, to whom neither Sun nor Stars appeared for many daies, Acts 27. 20. Hence come those mournfull sighings, Lord how long! will the Lord cast off forever? will he be favourable no more, &c. How many are the dayes of thy servant, Psal. 119. 84. I am afflicted and ready to die from my youth up, Psal. 88. 15.

There may bee much praying that God would breake these darke clouds, and shine upon the soule, a man may cry with Iob, Oh that I knew where I might finde him, that I might come even to his seat, cap. 23. 3. and with the Church may call after him, yet may complaine, Behold I goe forward, but he is not there, and backward, but I can-

6.

Degree:  
When all  
this is  
continued.

a Nec mihi  
dans stelle  
lucem, nec  
Cynthia lu-  
men, Cau-  
sin. ænigm  
8.

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not perceiue him; on the left hand, but cannot behold him, he hideth himselfe on the right hand that I cannot see him, Job 23.8,9. I sought him but I could not finde him, I called him but hee gave me no answer, Cant.5.3. Thou hast covered thy selfe with a cloud, that our prayer shall not passe through: when I cry and shout, hee shutteth out my prayer, Lament.3.8.44.

A man may seeke him in the Ordinances yet not finde him; yea his sorrow may increase; God may seeme angry with his prayer, Oh Lord God how long wilt thou be angry with the prayer of thy people? Pl.80.4. And the Word may seeme to bee against him and may make his wounds sorer, that those words may well be taken by this afflicted soule; If I goe into the field, then behold the slain with the sword and if I enter into the City, then behold them that are sick with famine; hast thou utterly rejected Iudah? hath thy soule leaied Zion? why hast thou smitten us, where there is no healing for us? wee looked for peace and there was no good, and for the time of healing, and behold trouble, Jer.14.19.

CHAP. XXXVI.

*The effects and consequent of this sad condition.*

IN the next place let us view the *effects and consequents* of Gods withdrawing, and leaving the soule in this uncomfortable case. The *effects* are various according to the quality of the persons thus deserted, which are of two sorts.

{ 1 *Sleeping,*

{ 2 *Awakened.*

First for the *sleeping Christian*; when he falls from a comfortable enjoyment of God, as he is senselesse in a great measure, so he is,

*Carelesse*, he sets not himselfe to regaine his lost friend, but lyeth bound in chaines of sloath and sleepe, as it is supposed *David* did; till *Nathan* came to him, to rouse him out of that slumbering state. It is strange to consider how farre a *living* man may be overtaken with fits of *deadnesse*, and how hee

First in the  
sleeping  
soule.

I.



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may bee so infatuated that he may bee robbed of his comfort, as *Sampson* was of his strength, when hee was asleepe.

2.

2 *Declining in affection* and vigour of an holy walking with God: he now is hardly drawne to him, and soone drawne from him; hee comes unwillingly, and abides with him unchearefully; he comes slowly, and goeth quickly; having lost his *first love*, he hangs the wing, and flags in duties.

3.

3 *Aptnesse to be drawne to evil*: having lost his comfort and his ancient vigour, hee is easily perswaded to start from God. God lyeth lower in his affection, which is the bond of the soule, and being cooled in love hee is more easily overcome; while the soule is delighted in God, it easily contemneth all vaine delights, but now it becomes a prey to Satan in his tentations. *Solomon* fell strangely, when hee fell from God. The heart will pitch upon something; and

if it have not its contentment in God, it will hunt for it in the world; hence it is that many descend from heaven to earth, and fall from a glorious height of comfort in and from God, to a worldly and sensuall condition, feeding upon vanities, and filling themselves with the creature; so that their life is but a *diversion* to present contentments.

Now from these dull and *sleeping* persons, wee come next to such as are *awakened*, to view what operation this mournfull state hath in them; Among these, there are different workings,

2.  
In the 3-  
wakened.

{ *Evill,*  
{ *Good.*

First of the *evill effects*, or consequences.

I *Heartlesse complaint*; this is found in some, who though they are in a degree sensible of their losse, yet are

I.  
Evill ef-  
fects.

I.  
Heartlesse  
complaint.

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not sensible enough, so that though they complaine and grieve, yet their sorrowes are not deepe *enough*, they feele a burthen upon their spirits, but they can beare it, the heart is *affected*, but not *afflicted*.

2.  
Fruitleffe.

2 A *fruitelesse complaint*; some are of a whining temper, apt to fill the eares of all their familiars, with sad relations of their mournfull case, but there is little else to be found besides *complaints*; the soule humbleth not himselfe before God, nor contends in prayer, nor striueth by the ordinances, and holy walking to finde what it hath lost. These men are like the sicke man who lyeth grieving himselfe, but no way seeking in earnest to help himselfe; or like *Issachar* crouching under his burthens. Such spirits as these are of a stubborne temper, and they have cause to expect such multiplyed uncomfortablenesse as shall enforce them to seeke after God with more seriousnessse and strength. *David* stucke and came not off to a full endeavour of reconcilement with God, till *night and day the hand of God was heavy*

heavie upon him. so that his maysture was turned into the draught of Summer, Psal. 32.4.

3 Great unquietnesse, in some the apprehension of losse of communion with God, and sight of his displeasure workes to the height indeed, yea so farre that it workes a Fever or rather a frenzy in the soule.

I Hard thoughts of God; as if God were implacably incensed, and so departed, that he would never more returne; that he hath forgotten to be gracious, and hath shut up his mercy for ever, so that there is no hope; hee will not heare my prayer, he hath passed a doome upon me and it must stand. He is in one minde, and who can turne him? and what his soule desireth, even that he doth: & he performeth the thing that is appointed for me, therefore am I troubled at his presence; when I consider, I am afraid of him, for God maketh my heart soft, and the Almighty troubleth me, Job 23.13. Sadnesse and feare cloud the understanding, and cause monstrous apprehensions<sup>h</sup>.

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3.  
Great unquietnesse.

g. Afflictus vitam in tenebris luctuque traheram. virg. Ænead. 2.

I.  
Hard thoughts of God.

h. a. Dupla res an tis est? P. v. Chrys. hom. 2. ad Antioch.

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2.  
Of them-  
selves.

2 *Hard thoughts of themselves; reflecting upon the time past as on a course of hypocrisie; upon the time present, as a state of death, and looking upon the future, as without hope: my finnes are so mighty, that they wil not be subdued; and so many that they will not be pardoned: God cannot shew mercy to me, I shall surely dye; I am counted with them that goe downe into the pit, free among the dead, like the slaine that lye in the grave, whom thou remembrest no more, and they are cut off by thine hand, Psal. 88.4,5. Thou hast removed my soule farre from peace, and I forgot prosperity. And I said, My strength and my hope is perished from the Lord, Lamentat. 3. 17,18.*

3.

Dreadfull  
passions.

*i Id propterea fit quod in terris non refugium spiritus, cunctisque destituitur, Becm. de orig. ling. lat. obflatus flebantque com. Virg.*

3 *Dreadfull passions; as tremblings and shakings; Feare came upon me, and trembling, which made all my bones to shake, Job 4.14. The haire of my head stood up, vers. 15. Marke me, and be astonished: when I remember I am afraid, and trembling take hold of my flesh, Job 21. 5,6. sometimes also roarings are heard from these men; My bones waxed old through*



through my roaring all the day long, Psal. 32. 3. My sighing commeth before I eate, and my roarings are poured out like the waters, Job 3. 24. Yea, so great is the anguish, that oftentimes the body is wasted. I am as a man that hath no strength, Psal. 88. 4. <sup>k</sup> Yea sometimes they are tyred, and weary of themselves, and of life. My soule is weary of my life, Job 10. 1. Wherefore is life given to him that is in misery, and light unto the bitter in soule? which long for death, but it cometh not, and digge for it more than for hid treasures; which rejoyce exceedingly, and are glad when they can finde the grave. Why is life given to a man whose way is hid, and whom God hath hedged up? Job 3. 20, 21, 22, 23. In a word, they thinke they can never complaine enough, they account their misery beyond all words. Oh that my griefe were thoroughly weighed, and my calamity laid in the ballance together, for now it would be heavier than the sand of the Sea, therefore my words are swallowed up, (or I want words to expresse my griefe) for the arrows of the Almighty are with me, the poyson

k Animi a-  
griudo  
morbus po-  
tentissimus,  
animi dolor  
corporis  
languorem  
parit. Co-  
micus. Vid  
Aquin. 1. 2  
9. 37. a. 4.

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poysen whereof drinketh up my spirit, the terrours of God doe set themselves in array against me, Job 6. 2, 3, 4. And when the soule hath exceeded all eloquence, and past almost all humane bounds of language and expression; it is not satisfied, but thinkes it falls exceeding short of uttering her misery: *My stroke is heavier than my groaning*, Job 23. 2.

But all this is not a right carriage of the spirit, such passions would besit such as have a God without mercy, and distresse without a promise, and without a redeemer. Faith is suspended when these clamours are heard, and the soule forgets the freeness and fulnesse of grace, when it is thus transported out of it self, and from its hopes.

Good effects.

Secondly, The good effects of such uncomfortable eclipses of Gods favour and presence follow, which are,

I.  
Sorrow.

I Sorrow, great sorrow; *thou hidst thy face and I was troubled*, Psal. 30. 6. the heart should not, yea (if it be in due temper) cannot rest without God; his absence is worthy to bee lamented, whose presence is most worthy to bee prized.

2 Longing

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2

Desire after God.

*mEtiam ce-  
leritas in  
desiderio est  
mora. P. Sy-  
ri. Deside-  
ranti inuisa  
est quævis  
mora, desi-  
derium a-  
cui absen-  
tis vicinitas,*

2 *Longing desires of Gods gracious* retorne, the soule thinkes delaies grie-  
vous<sup>m</sup>; *hope deferred maketh the heart* sicke, Prov. 13. 12. The Church saith  
*she was sicke of love, Cant. 5. 8.* The heart  
that hath had a sense of Gods sweet  
presence, cannot bee satisfied without  
him, but counts all things nothing till it  
regaine him, who is to her as the Sunne  
to the world, and the soule to the  
body.

*post spem omne desiderium impatientissimum est. Quamdiu differtur  
spes eternorum, affligitur anima fidelium. i. e. vel pro dilatione bonorum que  
amat, vel pro illatione malorum que tolerat. Beda.*

3  
Repentance.

3 *Repentance, and humbling of soule,*  
it seekes what unhappy and accursed  
thing hath raised this cloud betwixt  
God and her, and falls downe at his  
feet, confessing, weeping, and begging  
his favour in Jesus Christ, willingly  
grieved and ashamed; it counts not this  
sorrow bitterneffe, but hath some  
sweetnesse in it.

*n ἐν τοῖς  
μυδναι*

*ἡλύον ἐγγύς τινος ἰν ῥήτον Arist. Rhet. Lacryma anima amare, & dulces  
sunt; amare, propter absentiam boni, dulces propter certitudinem inveniendi,  
& c. Savanarol. med. in Psal. Qui Regis Israel.*

4 *Subjection*

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4.  
Subjection

4 *Subjection to all conditions of agreement*: It saith, Lord, impose, demand what thou wilt, I count nothing too deare for thee, I count the gaine of the whole world losse for thee, and will deny my selfe for thee; If my heart draw backe, draw it on to thee; as farre as I am able to sacrifice my selfe to thee, I doe it. Thus the soul sets on towards God, inquires for him in all meanes, will not be put off; it falls not by despaire, or sleepes in sloth, but faith holds up hope, and hope keeps up indeavours, and it cannot be quiet without God.

Causes  
why the  
soul can-  
not bee  
quiet in  
this case.

I.

From the  
subject.

I.

Tender.

o *Summi  
doloru causa  
summum  
gaudium*  
-st. Sen.

There are two maine *Causes* of the restlessnesse of the soule without God.

First, *The condition of the subject.*

I *Tender*; the soule, but especially in a beleever, when hee is in a *living* state, is very sensible of any evill, especially of the greatest evill; a mans sorrow, is as his *sight* is; therefore where hee seeth God, and hath a knowledge of him in his excellencie, the losse of him is grievous<sup>o</sup>:

all

all evils on the body are but as the rending of the garment; but griefe in the soule, is as the tearing of the flesh:

*A wounded spirit who can beare?* Prov.

18. 14. outward evils are but as the breaking of the out-works; All sense in the body is from the soule, therefore the soule must needs be most sensible.

2. It is *spirituall*: if the body bee in miserie, externall things may helpe: in sicknesse, physick<sup>p</sup>; in want, reliefe; in famine, bread; &c. but when the soule is in distresse, all the world is but like a great cipher, it amounts to nothing: Heaven and earth is but as a shadow, nothing but God can quiet<sup>q</sup>. As the body is not satisfied with things spirituall, so the soule is not contented with things corporall: there must bee a fitnessse in the object, else it moves not; as the eare is not pleased with light and colours, nor the eye with sounds. The soule therefore being spirituall must meet with that which is spirituall and proper for it, else it is not contented; every living creature hath an appetite and sense carried to some things, and

cut

2. Spiritual

*p Omnes  
humano  
sanat medi-  
cina dolores  
Propert.  
Eleg. 1. 2.*

*q Tranquil-  
lus Deus  
tranquillat  
omnia, &  
quietum  
aspicere,  
quiescere est.  
Bern. in  
Cant. 23.*



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out of that compasse it hath no quiet; as take a beast, and you shall never satisfie him, but with pastures and such things as he affects; and take a man, and he must have other things, things of higher worth, sutable to his nature; and take a spirituall man, whose soule is illuminated and drawne out to higher and more spirituall things, and him you cannot quiet with a thousand worlds, without interest in Christ, and the favour of God; the spirituall man is carried to things spirituall, as the naturall man to things naturall. And as a naturall man cannot be quieted without naturall accommodations, and enjoyment of such things as sute with him; so the spirituall man cannot have rest without his spirituall treasure.

3.  
It hath  
pitched  
upon God.

3. It hath *pitched upon God* by faith and hope; it hath devolved it selfe upon him, and that for *eternity*, and in the businesse of *life* and *death*. Now if a man were passing over a deepe and swift torrent, and when hee is upon these deepes, shall feelee the bridge cracking and sinking, it must needs let in

in a sea of feares and amazement upon him. And how can it bee that when a man seeth the vastnesse of eternity, the greatnesse of sinne, the terrors of the wrath that burnes like fire, and hath in his agonie throwne himselfe upon God in Christ, and now is doubtfull whether Christ will owne him, or take any care of him, I say how can it bee but hee should bee in great distresse; at such a time when God withdrawes his comforts, every thing that may afflict stands forth in greatest strength, now death is death, and sin is sin, and the soule feelles the weight of every load; comfort *lightens* all burthens, and when Christ is present, all evils vanish, and discouragements scatter as a mist, but when that is gone, then those evils gather like clouds of fire and blood over the soule, and those miseries which did lie as conquered men, doe rise up with renewed strength; and what a sad time is this, when the soule seeth her danger, and not her refuge; her wounds, but not her cure? nay to see him that is her only trust, not onely not to be with her, but  
against

Cap. 36.

4.  
It hath  
had hopes.

against him : it hath chosen him as her chiefe treasure, therefore can no more be without him, than without her selfe.

4. *It hath had hopes of Gods favour :* time hath beene, when it saw it selfe in the armes of Christ, and walked with some assurance that it had a friend in Heaven ; and therefore seeing now her hopes to wither, and those golden daies to passe as a pleasant dreame, it cannot but be much afflicted. This shall be the bitterneffe of the anguish of unsound hearts at last, who after they have fed their soules with hope, and have run out their daies in a paradise of imaginary happinesse, finde when they come to die, all those joyes, and all that confidence to spend themselves like a vapour, and the leane kine to cate up the fat ; sorrow and everlasting perdition comming instead of joy and salvation which they looked for : oh who can utter this misery ! a man hurled from a pinacle of high and glorious hopes, into a depth of eternall woe ! By this wee may guesse what it is for a deserted soule that hath reckoned long upon high

high things ; and now seeth such a change, that it is forced to count it selfe deceived ; and to exchange her living hopes ; for killing feares ; and whereas she thought her selfe a child ; to bee cast forth as a stranger, yea as an enemy.

5. *It hath had much in communion with God and Christ:* time was when the man was kindly used , when God conversed with him , as a man with his friend , when he invited him often, and entertained him in love , and powred in much of heaven upon him: therefore now to see God estranging himselfe, yea frowning, chiding , arming against him , cannot but bee a cutting to his soule. *David* having lost the liberties of the ordinances , which were better than his kingdome to him , sits downe in heavinesse , as one taught by the experience of his former happinesse ; the deeper to lament his present misery ; *When I remember these things , I powre out my soule in me, for I had gone with the multitude , I had gone with them to the house of God , with the voice of joy and praise , with a multitude that kept holy*  
*Kk day.*

5. It did  
enjoy God

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2. From  
the object,  
in respect  
of 1. Qua-  
lity of it.

1. Good-  
nesse.

day. Pl. 42. 4. And this was the affliction of the Church that she lost him, in whose presence she had received such abundant comfort, Cant. 5. the more the soule hath had of God, the more bitter is her losse of him.

Secondly, the *object* is such as if you weigh it, you will see that a man cannot be at rest when God holds back and leaves him in this dolefull case.

Consider, first, the *quality* of the object: there are *three things* in God which cause the wound of an afflicted spirit to bleed much:

1. *Goodnesse*, because God is good, therefore his disfavour is a great affliction, this sweet balme the heart in such a day will turne into a sharpe corrosive, and out of this sea of comfort will draw bitter waters, this golden mine which is a rich treasure unto others, yeelds that which the heart turnes into iron rods, and sharpe swords to wound it selfe. For *first* if it apprehend his goodnesse to bee his kindnesse and gracious disposition to pittie and mercy, then it reasons heavily; oh unhappy wretch, that there should



should bee so sweet a fountaine, and I should not drinke of it; that streames should flow forth towards thousands, & none to me; I envie not others happinesse, but I lament mine owne misery; that I should die in the midst of life, and perish in the midst of salvation: God is so good, so ready to shew mercy, that sure he is highly incensed against mee, who seeke, and call, and cry, yet am not relieved; if my wickednesse were not very great, yea if I were in his heart at all, surely he, that is so good in himselfe and unto thousands, would not thus reject me; I am tossed night and day, and carry an hell in my soule continually; and if I were not as an enemy in his eye, if I were a child, his bowels would not hold, I should surely be received: who can reckon the heavy conclusions which the heart will draw against it selfe: it is so disposed to its owne hurt, that not onely against faith, but against reason it will afflict it selfe; turning the Sun into darknesse and the Moone into blood, fetching misery out of mercy, and hell out of heaven. Or, if

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secondly, the goodnesse of God be taken for his holinesse, and perfection, then they reason thus, surely I am very evill whom goodnesse rejects; if I had any sparke of good in me, God would not cast me off; but certainly he seeth my abundant naughtines, therefore he setteth himselfe against me. Thus sundry waies the goodnesse of God makes the hiding of his face, and the manifestation of his displeasure to be very grievous.

2. Greatnesse: When a man apprehends the Majesty of God, the feare of his disfavour, falls heavy upon him; *Who knoweth the power of thine anger? even according to thy feare, so is thy wrath*, Ps. 99. 11. The favour of a man of power, is of much worth, and there is power in his wrath; *The wrath of a King is as the roaring of a Lion, but his favour is as dew upon the grasse*, Prov. 19. 12. The wrath of the God of power is terrible as thunder<sup>a</sup>; and as<sup>b</sup> the beasts fall downe astonished at the roaring of

<sup>a</sup> Fulmen est ubi cum potentia habitat iracundia.

Sen. <sup>b</sup> Leonis voci tantus naturaliter inest terror, ut multa animalium que per celeritatem possent impetum ejus evadere, rugientis ejus sonitu velut quadam vi attonita atque cuncta deficient. Ambr. hexam. lib. 6. cap. 3.

a Lion; so the soule is overwhelmed,  
when so glorious Majestie is incensed.

In God there is a *twofold power*.

A power, first of *Authority*, which  
is that power by which, 1. He *despenseth*  
all things, as having all in his hand, as  
absolute Lord and Sovereigne; And  
what a misery is this, that he that hath  
eternall life and death, heaven and hell  
in his power, should seeme to be against  
a man? this is the fulnesse of all evill,  
when hee upon whose will all things  
depend, becomes ones enemie: the  
losse of a particular comfort and con-  
tentment is great, but how much worse  
is the losse of all? 2. By which hee  
*judgeth* all; God being the Supreme  
Lord, holds this royalty, that all men  
and Angels are accountable to him in  
all things: now to apprehend that the  
Judge of all the world will not shew  
mercy, but will proceed in strictnesse  
of justice, especially when a man know-  
eth that he is guilty many waies, and  
that God is privie to all his sins, must  
needs bee a sore shaking to the soule.  
Though all friends, and ministers, yea

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though all Angels come in to comfort, yet it will not satisfie, because they are but subjects; God is supreme, and his word shall stand; As if you tell a poore trembling prisoner going to the barre for his life, hee need not feare, he shall sure escape, hee will bee apt to answer you; alas, except the Judge say so, all that you say, will not profit me; So will a poore afflicted soule thinke, when others come and tell him, surely your case is good, and doubtlesse you will finde mercy, and heaven will bee your portion; Oh that God would say this to mee; except this bee my sentence at his barre, your comforts are but as sounding brasse, or as a tinckling cymbal.

2.

Secondly, there is a power of *ability*, by which God is able to worke what he wils, and to execute his owne purposes; if hee pronounce sentence from the throne of Judgement, there is no way to shun it; *it in the word of a King is power, Eccles. 8. 4.* how much more in the word of the *Almighty*? what makes any thing dreadfull but its power? and all that power in the creature, is but derived

rived from him, and limited by him; but his power hath no bounds but his Will; therefore when the soule is not onely in doubt of his good will, but in feare of his ill will, how can it have any rest?

3. *Eternity*: God abides for ever: this makes his favour and displeasure more considerable, the losse of a perpetuity wee reckon a great losse in our estates; but what is it to lose God for ever? and not onely to lose him, but to beare his displeasure who is eternall: eternity, oh eternity, how doth this swallow up the soule in a day of feares? this sets on all other terrible things with a redoubled strength, and causeth them to fall with weight more heavy than of mountaines upon the spirit: such a thought as this, *he that hath all power, and lives for ever, hath forsaken me*, battens the soule, as a wall of paper before a Canon.

2. Consider the *relation* in which God stands to a beleever; he is to them in the nearest and dearest relation, a *Friend, Father, Husband*.

3. Eternity

2. In respect of relation.



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God is *all these perfectly*; the closest and most active friend, the kindest and most tender father, the sweetest and most loving husband; the losse therefore of such a one is grievous; yea the losse of any one is great; as if a childe lose a tender hearted father, or a friend a free-hearted friend, or a wife a kinde-hearted husband; but if one lose a Friend, a Father, an Husband at once, this is very grievous; But when the soule is deserted, it apprehends it selfe to lose all these, yea the best Friend, Father, and Husband, yea, her onely friend, father, and husband; no wonder if it take up *Jeremiab* his sad complaint; *When I would comfort my selfe against sorrow, my heart is faint in me*, Jer. 8.18. nothing can heale but that which did wound.

Unde datum est vulnus, contigit inde salus.

3.

Gods operation.

u Fecisti nos ad te, & inquietum est cor nostrum, donec requiescat in te.

Aug. Conf. l. i. c. i.

3 Consider the operation of God: he hath not onely put into the heart, which he reneweth, a longing and restless desire after him; but he quickens this desire by sense of misery, and by manifestation of his greatnesse and goodnesse, that so the soule may be carried

ryed with uncessant reachings after him; he is then drawing the soule towards him, when he seemes to be departing; and how can that man rest whom heaven draweth? Gods end in afflicting the soule is not its paine, that it may wast it selfe in sighs and groanes, but that it may with more eagernesse pursue him; so that he is secretly and strongly working in the darkeſt night of spirituall ſadneſſe, to a more full and comfortable conjunction and communion with his people: therefore it is that they ſeek, and run to and fro to finde him, becauſe God draweth them by his power; when *David* was in the deſart, he *followed hard after God*; but what ſet his ſoule in that conſtant motion? *Thy right hand upholdeth me*, *Pſal. 63. 8.*

Let this ſuffice for the *effects* and *conſequents* of Gods hiding his face, and cutting off the comforts which the ſoule was wont to enjoy in him.

## CHAP. XXXVII.

*The Causes and Cure of this sad condition.*

**H**AVING seene what a wofull case a man is in when God withdraweth, let us now weigh the *Causes* for which God dealeth thus with his people.

I.  
cause

**I** To put a difference betwixt heaven and earth. God is wont to fit his actions to times and seasons; Israel was a child as well as we, yea the *first borne*, yet that Church had not so much of him, as the Churches of the Christians: It was not a time for fulnesse, while the Church was in her Infancy; God dealt with them as with children in minority, he gave them much of the world, and lesse of heaven; the *Spirit of adaption* was poured out more fully when the Church was growne more full. And as God reserved much till the Gentiles were called, that when his guests were more fully met, he might set out more abundance

abundance of his provision; so God will keepe the rich store of consistent and abiding comforts till the great day, that when all the family shall come together, he may poure out the fulnesse of his hidden treasures upon them. We are now but in the way, and it is fit the best should come last; we are but yet in the morning of the day, the feast is to come; in the meane time a running banquet, a break-fast, a taste shall suffice to stay the stomach, till the time come that the King of Saints with all his friends, shall sit downe together at the Royall Feast.

If you send your sonne to travel, you give him lesse than his inheritance, and you will send them forth by Sea and Land for your ends; so God hath sent you abroad, you are but travellers, therefore must not thinke it strange if you meet with stormes, and weary daies, and if you have not so constant a presence of God with you. The difference of this life and the next, is not so much in the kindes of comfort, as in the degrees and continuance of them; this  
life

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life hath such a presence of God, as is with a kinde of absence. We know this, *That while we are present in the body, we are absent from the Lord,* 2 Cor. 5. 6.

This life is but our seed time of comfort, *Psal. 97. 11.* and the seed will have a time to be out of our hands, use, and fight, till the harvest come.

Now is working time, and the time of fight, and servants and souldiers must not expect any settled rest, till their service is done, and the warres cease. *There remaines a rest for the people of God,* Heb. 4. 9.

All the Saints that have gone before us have found ill dayes and hard times, yea *Iesus Christ* himselfe till his *houre* came that he should be glorified, had trouble in the world, yea he dranke of this cup, which wee have in hand. This makes heaven sweeter, and puts the soule upon more longings for it, because there it knoweth it shall not feare, nor sorrow any more.

Constant joyes in such a condition as this is in the world, sute not more than constant feasting in times of heaviness;



nesse; we are freed from the power of sinne but in part, so we are but in part freed from afflictions. And it is probable, except grace were more abundant, that constant peace would have ill consequents. *Paul* was tempted after his exaltation that he might not be exalted. Comfort belongeth not to sanctification, but glorification, therefore the fulnesse of it is kept till wee be set in glory. Comfort is the reward of holinesse, therefore the perfection and stability of it is kept till that time when holinesse shall be perfected; and the perfection both of grace and peace is deferred, that when Christ shall appear in glory, this may set out the day. When Christ came in the flesh, God powred out much of his Spirit at his ascension, and will powre it gloriously when all shall be consummate; then Christ shall shine among all his Saints, and the fulnesse of their perfections, as the Sunne attended with all the starres in their brightest glory.

Till that time, while you are children under tuition, and at schoole, you will

meet

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meet with frownes as well as smiles, and correction daies as well as play daies; and it is well the day is comming that hath no night, and joy that hath no sorrow with it.

2.  
cause.

Second Cause, *in Iudgement to the world*: God might send out his Saints as starres in glory, that all eyes might gaze on them, but he will not; all things are in a mystery and hidden to the world, the graces of the Saints hid under many infirmities, and the comforts of the Saints under many sorrowes, in just iudgement upon the world. God is wise and knoweth how to fit the same things for many ends. Christ came in a poore estate, and his glory and majesty was covered with a cloud and mantle of a meane outside; and why was this? It is true, it was for satisfaction of Justice, for the sinne of his people; but it was also in Iudgement to the world; he was a precious one, yet because hee came not in State and pompe, he was a stone refused of the builders, and so a stone of stumbling, and a rocke of offence, 1 Pct. 2. 7, 8. And because the Gospel came

came not with humane dresse and externall ornament; *The preaching of the crosse, is to them that perish foolishnesse,* 1 Cor. I. 18.

God hath not stooped in the matters of heaven to sense, as he hath in the matters of the world; he will not send unto men any from the dead, nor yet shall any walke among men with shining robes of heavenly glory. The things of this life, are seene, and tasted; but Spirituall things are conveyed most in a spirituall way. If *Adam* had continued in his integrity, God would have manifested himselfe to the world as a man to his friend, and not onely faith and reason, but the senses should have beene blessed in communion with God; but now he so disposeth of all things, that even his people *walke by faith, and not by sight*: he will not give such a sensible demonstration of his bounty to the world, that it may justly perish in its wickednesse, if it will not beleeve *Moses* and the Prophets, and if they will not beleeve the Gospell.

The world is led by sense; though  
the

## Cap. 37.

the Scriptures testifie of the excellency of redemption, and adoption, and of the great happinesse of the Saints, yet they foolishly cast away faith and the word, and run to sense; and finding the heires of glory to be often sad, beholding not their comforts, but their sorrowes, they conclude that the way is worthlesse, and that religion is but a sower grape, and as bitter waters, and as the way of the desert.

3.

Cause.

x Nubes  
let pulsa  
candidus ire  
Dies, Ovid.

Third Cause: *To establish them in more full comforts*: there was darknesse before light in the world: after the *strong winde which rent the mountaines and brake the rocks*, came the still voyce in which God was, *1 Kings 19. 11, 12.* And as God often sends great comforts before great afflictions in the world, (Christ was transfigured in the Mount before his great agonie in the garden) so he often premiseth affliction of the soule before great comforts, and the soule is settled the more afterward, as the tree is rooted more by shaking: It is Gods method to bring first to *Ægypt*, and through the *Sea*, and  
wilderneffe,

wildernesse, and then to *Canaan*. The Apostle prayeth that they may bee strengthened and established, but when? *After yee have suffered a while,* 1 Pet. 5. 10.

When the soule hath passed through straits, and hath scene the wonders of the Lord in the deepes, it is advantaged much, to further establishment.

1 Because that comfort and evidence which comes so immediately from God is strongest, when a man hath beene taken off from all his foundations, and God hath appeared unto him in the desert, it is a strong demonstration of his love, and wins the heart to much love, and to strong confidence; as if a friend when he is offended, and hath us at an advantage, so that he may in justice, and can undoe us, if then he spare, and not onely so, but is as *Esau* to *Jacob*, turning wrath into love, and anger into compassionate kindnesse, this much knits us to him to love him and cleave to him, as a good and a fast friend indeed.



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2 God gives much prooffe and evidence of the truth of grace which he hath wrought in them, when he makes them see they had hearts that could love him, even when it was doubtfull to them whether he loved them; when the truth of grace is evidenced clearely, it brings much comfort, and what greater evidence of an upright heart, then to follow God when he seemes to flye away; and to love him when hee seemes to abhorre and hate them, to weep upon him in love when he seemes armed with weapons of death; and to powre out the soule to him, when hee seemes to be powing downe fire and brimstone upon them.

*y Quin ec  
ratum ces-  
sat colere  
numen. Sen  
Dii fruitur  
iratus, supe-  
rat & cre-  
scit malis.*

*z O passi-  
graviora: Do-  
nus dabit his  
quoque fi-  
nem. Virg.*

3 It gives hope that if darke clouds do arise, yet they shall be scattered againe; the sense of former troubles may helpe to conclude that such deeps are passable; and the soule will be apt to say there is hope concerning this experience of mercy is a great helpe to faith, and holds up the soule, that it will not fall so flat, and lie so long under discouragements againe; It will helpe  
and

and furnish the heart to pray much, because God hath beene intreated in such times before; and to say as the Apostle, having delivered us from so great a death, in him we trust, that he will yet deliver us, 2. Cor. I. 10.

4. *It workes more closing with Christ:* the death of comfort occasions a greater life and strength towards Christ, both in desire of him, and dependance upon him; and for this cause God shakes the soule with earthquakes, that it may stand faster upon its true basis and foundation; that which at first brings the soule to Christ, is his worth, and our need: and the more wee see our selves necessitous, the more our hearts gather in to Christ; the soule must have some rest, and if it finde none within nor without, it is carried to Christ, as *Noahs* Dove to the Arke; That which is the first coard to draw to him, hath also a strength to bind to him; therefore God gives his people sad visions of sin, and wrath, that by being shaken, they may roote themselves more in Christ; this was Gods great aime to set up his

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Son, as the hope and helpe of his people, and as that glorious meanes, by which hee may diffuse the beames of his mercy and love upon men; and hee loves to see the Saints advancing him, by flying to him and abiding in him.

And the more they goe forth to Christ, and seeke the Father in the Son, the more they are blessed; Christ is the rock of the Saints; and when they are knit to it, they stand fast; the nearer they are to Christ, the nearer are they to all happinesse; God will not looke friendly upon the soule but through *Christ*; he will not poure out the spirit of comfort but through him; and as comfort comes by comming, so the oftner the soule comes, and the more it converseth with Christ, and resteth on him, the more comfort it will finde at last: Christ will tell you many secrets, and open his fathers bosome to you, when you stick close to him.

And this advantage comes by desertions, that the soule is so frightened with those stormes which it met with, that it is afraid to bee any more out of its

its harbour ; but seekes to dwell under the wing of Christ, and to keepe closer to him than ever it did before ; and so this affliction brings forth *the peaceable fruit of righteousness in them which are exercised thereby, Heb. 12. 11.*

4. Cause : *The correcting and healing of some evill in his people :* He doth it for their profit, that they may be partakers of his holinesse, *Heb. 12. 10.* There are many things in the Saints which are very repugnant to that filiall state, in which they are set by grace ; and it is no wonder if God take such courses, wherein he seemes not to bee a father to them, that are not as children to him : I will instance in some particular evils, which God will not beare with, but doth visit in his people, with this and other rods.

4.  
cause.

1. *Deadnesse, and dulnesse of heart :* Sometimes living men are in a livelesse state, their hearts are so benumbed that they seeme to lye among the dead ; the former vigor and activity of their graces is gone, and they are become barren and unfruitfull ; now as in a lethargie, or apoplexie, Physicians use strong and

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sharpe medicines ; so God casts the soule into a feaver, to get off this stupidity, and hangs their soules over the mouth of hell, and makes them to drink of that cup of red Wine, *the drags whereof the wicked of the earth shall wring out and drinke*, Pl. 75. 8. that by this strong potion, he may quicken their dull and sleepe spirits. Deadnesse is such a state, in which a man is neither receptive nor active, neither fit to receive good, nor to do good ; and such a case is not tolerable : for in this, Gods ends are stopped ; for he calleth out his people to be vessels to receive mercy, to hold forth his name ; but he can doe neither that is dead : Nature it selfe loves not a dead thing, it is both unusefull and uncomely, for where life faileth, there is corruption ; as in the body, a mortified member doth putrifie, and not onely it selfe, but others ; therefore as a man useth all meanes to recover the life and spirits in his body, so God doth with his people : *David* lay in a slumbering drousinesse a long time, but at last when he lay like *Jonah*, sleeping by the sides

of



of the ship, hee sent a storme into his soule to awake him, then he revives like another man.

2. *Fearelesnesse of God*: this is a temper to which the Saints are apt to grow: as Children are wont to grow lawcy and presumptuously malepert and irreverent, till the fathers frowne and majesticke austerenesse take down their spirit. God will not be carelesly dealt with, though he allow us confidence and holy boldnesse in approach to him and converse with him, yet he expects a due sense of his Majestic and greatnesse; *Let us have grace whereby we may serve God with reverence and godly feare, for our God is a consuming fire, Heb. 12. 28, 29.* Though he be a father, yet he is a terrible, an holy, and an Almighty God; And therefore to correct the sinfull boldnesse of his people, and to cause them to stand in awe of him, hee sometimes shuts in his favour, and keeps state by concealing himselfe, as the Persian Kings shunned familiaritie, and were seldome scene, that they might be more honoured. The feare

L1<sup>o</sup>4

of

a Person  
Regis sub  
specie maje-  
statis occu-  
ritur. Iust.  
l. 1.

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of God is one of the maine pillars of his throne, and so farre as he is not our feare he is not our God; therefore he hath ever shewed himselfe, in his power and greatnesse unto men; when he came to give the Law, hee came in great Majesty, with fire, blacknesse, and darknesse, and tempest, and the sound of a Trumpet, &c. and so terrible was the sight, that Moses said, *I exceedingly feare and quake*, Heb. 12. 18, 19, 21. yea and in the Gospell it was foretold, that God would shew wonders in Heaven above, and signes in the earth beneath, blood, fire and vapour of smoake; the Sun shall be turned into darknesse, and the Moone into blood, before the great and terrible day of the Lord come, Ioc. 2. 31. Rom. 10. 13. Acts 2. 19, 20, 21. When he came to publish peace to the Gentiles, hee came with great terror in judgement upon the Jewes, and struck off the branch natural, that the Gentiles might not be high minded but feare, Rom. 11. 20. And in particular persons he so workes by intermixtures of frownes and favours, majesty and mercy, that they may learne

learne to walke as those Churches did,  
*In the feare of the Lord, and the comfort  
of the Holy Ghost, Acts 9.31.*

It is not a servile feare, or a feare of discouragement which God expects; but a feare of reverence, a feare intermixed and tempered with love; there is a great difference in feares; a man feares a beast and runs from him; a man feares an enemy, but hates him; but a child feares his Father and loves him: yea therefore hee feares, because hee loves; they shall *feare the Lord and his goodnesse, Hos. 3.5.*

3. *Slightnesse of heart*: there is a certaine wantonnesse and trifling disposition in the heart, that men are apt to bee superficial and imperfect in their waies, and this God visits upon them.

1. *Dallying with sinne*: they will be playing with inares and baits, and allow a secret liberty in the heart to sin, conniving and winking at many workings of it, and not setting upon mortification with earnest indeavours; though they be convinced, yet they are not perswaded to arise with all their might  
against

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against the Lords enemies, but doe his worke negligently, which is an accursed thing, and for this cause God casteth them upon sore straits. The Israelites should have done the worke perfectly, when they were commanded to roote out the Canaanites, but because they were slack, and did it but by the halves, therefore God left them as a scourge, and as briars and thornes to be alwaies an affliction to them. When you are pressed to fight for Christ, and have taken up armes against the rebels in your hearts, if you fight not with all your strength, and pursue the victory to the utmost, till you finde your enemies dead before you; God may give you into their hands, to lead you into captivity, and to hold you in chaines that will eate into your soules, and may in this distresse stand as farre off as one that knoweth you not.

2. *Dallying with duties*; men doe them as if they did them not; without heart, in a loose, lazy, formall, livelesse manner; and when there is such idleness, and negligence, and indisposedness,

nesse, God comes in a way of anger, to whip up the slothfull and unfaithfull spirit; Duties of godlinesse are not onely a debt to God, but a reward to us, therefore in slightheesse, there is not onely unfaithfulnessse, but unthankfulnessse also; both the Majesty and the Mercy of God is despised; and can God be well pleased with such things? Remember the Wisemans counsell, *Whatsoever thine hand findeth to doe, doe it with thy might,* Eccles. 9. 10. You are in an evill frame of heart, when you can doe the weighty things of God with slightheesse; and because you serve God so, hee therefore comes with a kinde of expulsion and banishment, and throweth you out of his sight, that you see what it is to dally with God.

3 *Dallying with Ordinances.* Slight and carelesse attendance upon them; God comes in a way of gracious condescension, and stoopes downe with offers of grace and mercy, to poore dust, and sets before them Jesus Christ, the most precious treasure of heaven and earth,



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earth, and calls them to a neare conjunction, and communion with himself, and holds forth precious promises of life; but what is the carriage of the soule? It neyther mindes these, nor vouchsafeth God in all his goodnesse, so much as a ~~doke~~ <sup>doke</sup>; or if it be affected, yet but little; it makes no great haste, nor useth much sollicitousnesse, or pains about the matter, but as if the things were of no great importance, it is very moderate, and easie in making towards them: neither that high hand that holds them forth, nor that blood that bought them, nor that worth that is in them workes much, but all is slighted; and therefore God comes in the quarrell of these high things, to vindicate them from our contempt, and teacheth the soule by the sense of misery to value mercy, and by the feare of hell to prize Christ, and to be more serious in the Ordinances, as *meanes* of that good, which they have learned to esteeme, by the want of it. The Apostles rule is *to worke out our salvation with feare and trembling*, Phil. 2. 12. Salvation is a tender

tender businesse, and of great concernment; and therefore will not be dallyed with; What thinke you? Shall God set that before you which is better than the world, for you to abuse? you your selves take away the bread when the childe playeth with it; and shall the bread of life be slighted? Shall God stand waiting upon you with calls, and calls, and with gracious offers, and will you dally with him? Hence is that black cloud which now darkens the heavens over you. You are growne wanton, and except the Gospel come in a dresse to please you, you slight it, therefore God puts you into straits, and then you will come with a stomack<sup>b</sup>, and in earnest.

4. *Living too much upon the creature.*

*Quest.* When is that?

*Ans.* 1. When it takes up so much of a mans time, strength, thoughts, affections, spirits, that he is unfitted for God; when the soule is sicke with a surfet of the world, drunk with cares, feares, delights, so that the heart is stollen away, and

*b Num tibi  
cum fauces  
uri sitis,  
aurea que-  
ris pocula?*

*Hor. Ser.  
l. 1. Sat. 2.*

When a  
man lives  
too much  
on the  
creature.

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and an indisposednesse groweth upon the soule towards God. This was *Solomons* case, till God fetched him by im-bittering his waies to him. The world is allowed for a way, or Inne in our travells, but not for our home; to be a staffe in our hand, but not to have a throne in our hearts. For this cause God raines downe wrath and bitter-nesse upon our spirits to weane us from the world, and thrusts out *Hagar* to give *Sarah* more full possession.

2

2 *When a man cannot be without the world;* When it gaines so much in our opinion, and affection, that we thinke there is no life or subsistence without it; this is that for which God comes and takes off the soule with a storme, and rescueth the poore captive with violence that was held in chaines, and makes him to see of how little use these things are in an evill day. When the soule falls to adulterous leagues with the world, that they are so conjoynd, that it lives and dieth with the world, God brings his bill of divorce, and turnes off as it were the disloyall soule to her miserable  
ble

ble lovers, that it may see the folly and wickednesse of its way.

3 *When a man can live without Christ; the pleasantnesse and abundance of earthly contentments have so bewitched him, that he becomes like a Prince that hath such fulnesse that hee can raigne without Christ, and saith in his heart, as those, We are Lords, we will come no more unto thee, Jer. 2. 31. Oh what unworthy carriage is this? What is Christ shut out, that the world may raigne? Expect God saying and doing to you as he did to them; Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me, daies without number. Thou shalt goe forth with thine hands upon thine head, for the Lord hath rejected thy confidences, and thou shalt not prosper in them, Jer. 2. 32, 37. While the Sun shines, and the Sea is calme, you may sport your selves in the deepe, but when the storme comes, then the harbour will be precious. God will teach you that your life is in Christ, and in a day of feares, and affrightments of soul, you will say,*

none

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None but Christ, none but Christ; God will bring all the enemies of Christ under his feete, and if there be a treacherous disposition, like *Ioab* exalting *A doniab* into the throne of *David*, God will bring it downe; Christ must have his owne place, the throne must not be given to another. If you so set up the world, that you count it happinesse, and seeke it more than Christ, and are more carefull to leave this then Christ unto your children, God will arme himselfe against you to subdue this treacherous conspiracy and rebellion against his anointed.

5 *Intractablenesse and stiffenesse of heart*; this is another cause of the clou-  
ding of our comfort. God deales with the heart by coards of mercies, and by bonds of affliction, but mercies move not, and afflictions prevaile not, therefore God takes another course; as Physicians, when gentle meanes profite not, apply sharper. God wil not lose any whom he hath called; therefore if they be stubborn, and stand like rocks against all ordinary meanes, he will come upon the  
the



the tenderest part; and use the sharpest way; and when he comes in stormes and clouds, who can abide it? his rebukes are more terrible than thunder. *The spirit of a man may sustaine his infirmities, but a wounded spirit who can beare?* Now the soule is hard set, and comes upon her knees to submit herselfe, and melts like waxe, and yeelds to any thing; it seeth an absolute necessity of agreement with God, when it is beleaguere'd with such trouble on every side. *David* had enough upon him to have humbled him, but his heart was strong, till God put the cup of trembling into his hand; and this wrought so, that it fetched up all, and brought the man in frame.

Clay is easily molded; but the marble must have many blowes; the Sun beames will melt the soft; but brasse must be put into the fire. A tender sprig is easily nipped, but a stiffe Oake must be hacked and hewed before it falls. A stout spirit brings much sorrow upon it; It is a grievous temper, if it be not bowed to God, it groweth worse and worse;

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worse: if it be bowed, it is often with great violence: in naturall causes resistance increaseth the vigour and operation of contraries; when fire and water meet in strong opposition, how doth the stronger rage, till he have got the victory? If a man enter the lists with a stout & a strong Antagonist, he calls up all his spirits and power that he may get the conquest: If a King send to deale with rebells, if neither proffers, nor patience, nor counsells, nor favours can prevaile, he armes himselfe against them. God will overcome: if faire meanes doe not the worke, then he awakes himselfe as a Lyon, and comes as a man of warre, and lets flye his arrowes into the soule, *Iob 6.4.* God tryed *Ephraim* divers waies, but his heart yeelded not; at last when warning pieces did not bring him, God mounts his Canons against him, and gives him a broad side; *For the iniquity of his covetousnesse I was wrath,* *Isay 57.16.17.* and then hee strikes sayle and yeelds, *Ierem. 31.19.*

6. *Rigidnesse* and unmercifulnesse to the spirituall state of others; the Saints

Saints are sometimes much wanting in bowells of pittie and tenderesse, and apt by censures, neglects, contempt, and rough dealing to break the bruised reed, & it is hard to pittie much till they have felt much: for this cause Christ was a man of sorrowes that we might be assured of his compassion. In all things it behooved him to be made like unto his brethren, that he might be a mercifull, and faithfull High Priest in things pertaining to God, to make reconciliation for the sinnes of the people; for in that he himselfe hath suffered being tempted, he is able to succour them that are tempted, Heb. 2. 17, 18. God chooseth broken vessels to powre comfort into, that it may diffule it selfe upon others; Whether we be afflicted, it is for your consolation, 2 Cor. 1. 6. Sense of the paines of a wounded spirit, makes the heart tender, and God loves such a spirit; he abhorres pride, insolence, and unmercifulnesse in all, but most in his children; It is very unnaturall for fellow-members to be incompassionate one to another. The relation requires love, and

Mm 2                      love

c Haudig-  
nava mali  
miserū suc-  
currere disco  
Dido. Virg

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love calls for mercy. Christ is full of meeknesse, and will *not quench the smothering flaxe, nor breake the bruised reede*; and he that abounds in mercy loves mercy.

What if thy brother be low in gifts and grace; yet know you not that the beauty of Christs body is made up, as of the symmetry and congruity, so of the inequality of members: and the least infant in grace is as the apple of his eye: take heed of destroying by your uncharitable carriage, the Temple of Christ, or causing those to grieve whom he would not have grieved; Is it for you whom he hath spared, to deale so with your fellow servant: your hard dealing is the way to bring you into prison, and to lay you in chaines.

What if he be poore and meane: yet looke not over him with disdain, *Have not the faith of our Lord Iesus Christ, the Lord of glory, with respect of persons*, James 2.1.

In this you are corrupt Judges, *Judges of evill thoughts*, ver. 4. these are *chosen of God, rich in faith, heires of the Kingdome*,

dome, ver. 5. If ye despise the poore, it will occasion men to blaspheme that worthy name by which you are called, ver. 7. The Law saith, If thou love thy neighbor as thy selfe, ye doe well, ver. 8. You must be judged by this Law, and bee shall have judgement without mercy, that hath shewed no mercy, ver. 13.

What if thy brother have many failings, or have offended; remember the rule; Brethren, if a man be overtaken with a fault, restore such a one in the spirit of meeknesse, considering thy selfe, lest thou also be tempted. Beare ye one anothers burthens, and so fulfill the Law of Christ, Gal. 6. 1. 20. Edoms sinne was great, because he added affliction to Jacobs troubles; Thou shouldest not have spoken proudly in the day of distresse, &c. As thou hast done, it shall be done to thee, thy reward shall returne upon thine owne head. Obad. 12. 15.

7. Some great transgression: there are daily infirmities, which have a pardon in court, but though God be mercifull to the weaknesse of his servants, yet if they sinne willingly, and put out



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the light of *Dauid's* sell, he will put out the light of comfort. If they breake the bonds of his government, he will cast them into bonds of distresse. *Dauid* is a visible and knowne picture in this case. Sometimes the Saints take head and run like the wilde asse in the desert, till her moeth come, in which she hath travell and sorrow; and sometimes they wound the honor of the gospel, & so bring a wound upon themselves; a sword is sheathed in their soules: and sometimes they will run to their old waies, and this reateach their old fears, and breeds new troubles; sometimes they lye long. unhumbled, till God awake them with rods, and raise them by kindling a fire about them; rebellion brings many loads, disobedience and impenitence are springs of bitterness; a fire comes out of this bramble, to burne the Cedar of Libanus: *noisy hart in my song 2. 7*

5.  
cause.

5. Cause: to shew that *He is the God of all comfort*, 1 Cor. 14. He keeps the cistern empty, that we may looke to the Clouds above, that he please fruit

fruit of peace, hath her rootes in Hea-  
 yen; our owne hearts, though they  
 may bee planted with pleasant trees,  
 yet of themselves bring forth nothing  
 but bryars. And God loves to shew  
 himselfe the Lord of these treasures  
 of comfort, that the heart may have no  
 dependance but in him, and that it may  
 alwaies feare, because hee can soone  
 turne the clearest day into the darkest  
 night. Comfort is not given us in ab-  
 solute possession, but wee are alwaies  
 tenants at will. If God will, hee can in  
 a moment lay our hopes and joyes in  
 the dust, and strip us of all our garments  
 of joy, and turne us into mourning; And  
 as light in the aire, but as water, not in  
 the spring, but in the vessel, so it may  
 soone bee turne off. God needs not goe  
 farre to seek a rod to whip us with: if  
 hee doe, but withdraw his comforting  
 spirit, our spirit will soone prove an  
 afflicting spirit. The peace of the soule,  
 is by vertue of the power and presence  
 of God, but if hee depart, all is in up-  
 roare; our owne thoughts will bee as  
 sponges; the Roman Emperours, kept

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Lions to destroy the Christians; and our hearts are grates and dens of Lions, if God let them loose; oh the rendings that are by them! if God keepe not garrison, the enemies will breake in, so that all our peace is from him: the brightest starre that shines most with light of comfort, derives it from the Sun of righteousness. And therefore that they may have a sight of that darke and dismal nature of their owne hearts, he shuts in his light; and then when the soule lieth in a mournefull and distressed case, in deepes where it findes no bottome, and whence none can deliver, when a man seeth all creatures standing as dead pictures, and reckons himselfe past all hope; then I say, God sheweth himselfe to him, the God of comfort, by commanding light to shine out of darknesse, and quieting the high and raging stormes, which did beare downe all before them.

6.  
cause.

6. Cause: To revive their esteeme of mercy. When a man is first brought out of Babylon, he is as those that dream, the heart is full of gladnesse,

and

and the mouth of praise ; the birds sing sweetly in the spring. When a man is newly brought out of the pit, and delivered from the sorrowes of death which did compasse him about, and from the paines of hell which gate hold of him, while the prints of the chaine are on him, and the scarres of his hurt remaine, he saith as David, *I love the Lord, because he hath heard my voice, and my supplications, Psal. 116. 1.* I was brought low and he helped me; Returne unto thy rest oh my soule, for the Lord hath dealt bountifully with thee. For thou hast delivered my soule from death, mine eyes from teares, and my feet from falling. The soule is in a float at present ; but when the daies of mercy continue, the remembrance of the daies of sorrow weares off, and the fire of love begins to abate, and Christ is not of so high account: though at first hee was the chiefest of ten thousands, the joy of their hearts ; yet now his love and kindnesse groweth stale, therefore God sends back the soule in to her old prison, to feele the weight of

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of her ancient irons and chaines, and causeth her to put on her old cast garments of mourning, that sackcloth and ashes which shee wore in the daies of old, that by laying this rod upon her, as the Prophet spread himselfe upon the dead child, a new life comes into the dying love; and now mercy is raised to its former price, and Christ is advanced on high: now the soule returnes with redoubled strength, and with multiplied and increased thankfulness.

7.  
Cause.

107. Cause: That others may be instructed. Sometimes God chuseth the most eminent to set them out as demonstrations of this, That assurance is not essentiall to holinesse, that their conjunction is not indissoluble: weak ones might have thought their cause worse, if they had seene much grace alwaies, attended with abundant joy; but now God sheweth, that comfort and rejoycing is not alwaies the portion of the Saints; that so in their darke nights when they see no light, they may live in hope that the Sun will rise: though their way be a darke way, it may be a sure way.

10

8. Cause:



8. Cause; To fit for speciall service: They that goe downe into the deepes, see many wonders which others know not. Experience gives wisdom. Many are kept in a low way, and have neither strong feares, nor strong joyes; these are not as Davids Worthies, but are Christians of the lower rank, common souldiers; many are carried much aloft in great hopes, and flashes of joy, but they much overlooke the things below; many infirmities and failings lye undiscovered: But when God fetches the soule downe, and sets it to dig beneath, this man is more enlarged in true wisdom and holinesse, and carrieth a fuller knowledge of sinne, and Christ, and of hell and heaven, than other doe, and so is made a stronger and more compleat man. As he that hath beene in all conditions, and hath travelled through sea and land, and seene many Countries, gaires an excellency by his experience above others. An borne-bred spirit is a low spirit; God will not doe much with many; but leaves them to this worke mainly to save

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save their owne soules ; but he will use some as his agents and factors in his great designs and affaires of mercy, & therefore traines them up to the knowledge of heights and depths. Some are ordinary passengers, and it is enough for them to looke to themselves being able to doe but little for others ; but some must bee Pilots, and therefore must bee acquainted with winds, and seas, and rocks, and sands, that they may not onely save themselves, but others.

Afflictions come not empty handed, but like a darke cloud bring much after them ; there are many things which a man cannot learne in books, but hee must learne it in himselfe ; a Scholler may read and acquaint himselfe with the Art of navigation, but that will not make him a good Martinier ; nor will the studie of warre make a souldier, but experience makes both.

God doth all, as in great freedome, so in great wisdom, and having appointed men to severall ends, he leads them in severall ends, and workes them in

severall

severall moulds ; out of the same lump hee makes some differing from others in forme , quantity , and excellency ; some metall which is for highest use he casts often into the fire. It may bee God may call you out to suffer much for him , and desertions are great preparations ; partly because they give much experience of the vanity of all creatures ; he hath shewed you , learne how little they availe in *the day of wrath* ; so that you may see you part not with so great matters , if you doe part with the world. God hath shewed you that life is not in them , and that you may live without them ; And partly because having felt greater evils , you are more encouraged to indure the lesse. You will not feare to fight with a strippling , after you have encountered with a *Goliath*. Moreover , in the greatest deeps , have you not seene how all your feares have vanished , and all your sorrowes passed away by the light of Gods countenance shining forth upon you ? and so you see that the *joy of the Lord is strong*. It is a signe of much love and

*a Afflictio  
dat intellectu  
Etum : quos  
Deus diligis  
castiget.  
Deus opti-  
mum quem-  
que aut  
ma'a vale-  
tudine, aut  
luctu affu-  
it Sen.*

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and that you are highly set by with God, when he thus leads you into severall states, for this is to lead you by the hand to see all that may bee scene; and if hee did not intend much good, hee would not bestow so much worke upon you; you stand in this in the greatest conformity to CHRIST, when through many tribulations and afflictions you enter into glory.

God keepes you from much soyl-ling by constant rubbing; and useth the fanne so much to blow away the chaffe, and keepeth you awake by these stirres; some troubles ennoble the spirit of a state, which would degenerate into effeminacy by constant peace: winds fanne the aire and purge it, and the running and restless waters are most cleare.

This may suffice to have pointed at some *Causes* of Gods cutting off the comforts of the Saints.

Having hitherto treated of the *Case* of the afflicted soule; I now come to the *Cure*. I shall not need to enlarge my selfe much here, having beene some-  
what

The Cure

what copious in the Cure of the first kind of desertions. There are two sorts of men that walke much without the consolations; In the first, the cause is *naturall*; in the second, *spirituall*.

As for the first, who are oppressed with *melancholly*, that darke and dusky humor, which disturbes both soule and body; their cure belongs rather to the Physitian than to the Divine, and *Galen* is more proper for them than a Minister of the Gospell: It is a pestilent humor where it abounds, one calls it the devils bath.

These men cannot walke clearely; but as a light in a darke Lanthorne shines dimly, so is the soule in such a body; the distemper of the body causeth distemper of soule, for the soule followes its temper<sup>a</sup>; this disease worketh strange passions and strange imaginations<sup>b</sup> and heavy conclusions. It is not possible such a man should be quiet, till he be cured; the seas rage not more naturally when the windes blow, than this man: hee may sometimes be elevated as it were into the third heavens, but

Of melancholickall persons.

*Bathus diaboli.*

*a Mores sequuntur temperaturam corporis. Galen.  
b Terribilia de fide, horribilia de divinitate.*



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but anon he will bee brought as it were into the lowest hell. But I leave such with this advise, when they finde their temper to be naturally or accidentally melancholike, to use all such waies as God hath prepared in a naturall way; for as the soule is not cured by naturall causes, so the body is not cured by spirituall remedies.

Of the  
sleepie  
soule.

But I shall direct my selfe to those whose heavinesse of spirit is from spirituall causes.

These persons are § 1. *Sleeping.*

of two sorts, § 2. *Awakened.*

First, there are some *slumbering and drowse spirits* who are fallen from their former comforts, and know it, but make up that want in the creature, in which they take delight, living in the meane time without God. As it was in the former kinde of desertion, so it is in this, God is departed, and either men know it not, or minde it not, but beare their dolesfull losse with a stupid and a sinfull patience, or rather with a stupid dulnesse. But if you finde your selves in such a case, consider what a contempt  
of

of God this is to bee willing to live without him, and to powre out your hearts upon the creature: you must looke for a bitter scourge, except you repent; or else God will leave you to walke onto your graves in a dull and a low way. It is a wofull change, to descend from communion with God and Christ, to these poore things below; And how little doe you set by all precious promises, the favour of the great and eternall God, and the blood, and love, and presence of Jesus Christ, that can bee content to live in such a state? Looke upon others, how their soules have melted when God hath beene estranged from them; where is your love, faith, feare, hope, life, that you can indure to be so? if these were not all asleepe, you would take up a cry for your former happinesse, and sit downe and weepe over your present misery. Is the losse of a friend in the earth so grievous, and is a friend in heaven of no more account? you live in a spirituall adultery, because your husband is neglected, while other things

N<sup>n</sup>

are

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Of the  
awakenedMotive.  
1. Comfort is  
your  
strength.

are entertained. Awaken your selves  
and seeke to regaine your former peace  
and joy in God.

Secondly, some are *awakened*, and see  
their losse, and are affected with it: this  
sort, though it have more sorrow, yet  
is in a better way than the former.

I will to both these § 1. *Perswasives*.

propound some § 2. *Directives*.

For perswasion consider.

1. That *comfort is your strength*.

The more a man seeth and feeleth the  
love of God, the more the heart is  
established. There are three *great as-*  
*saults* and trials that a man is exposed  
to.

1. *Tentations* to sinne: He that will  
walke in the way of God, shall not  
alway faile in a calme, the great Levia-  
than will shew himselfe, hee whose vi-  
ctories have beene many, even among  
the highest Saints. Now if your hearts  
bee filled with comfort, you have a  
strength greater than the world. For  
the manifestation of divine love is the  
incendiary of love, which is stronger  
than death. So long as love to Christ is

kept

kept up, the heart is safe: love is a strong garrison, and makes the soule impregnable. And while you keepe a fresh and cleare sight of the love of God and Christ, it feeds love, and keeps it up in strength. Adde to this, that comfortable enjoyment of God, doth carry the heart aloft; it makes the conversation to be in heaven, and while a mans way is above, he is safe from the snares below. Then the heart is in danger to bee ensnared when it wanders in the creature; as the soule is in danger when she is upon the earth; but when she is mounted upon the wing then shee is safe.

2. *Inward accusations*: the world may accuse, but that is not so shaking as when Satan casts in objections; hee is a subtile sophister and comes oft with snarling and cunning disputes, and except you be well settled, hee will drive you from your ground: except God cleare the state of your soules and give evidence to your graces, you will not bee able to hold up against Satan; I speake this to such who live with low

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comforts, and content themselves with darke evidences; though you may hold out till you be set upon, yet when that comes, you will finde your selves weake.

3 *Outward straits* : what if a day of trouble come ? you may see changes, you have no sure hold of any thing under the Sun ; and what shall support you in such a time ? what an heavy thing will this be that you should finde trouble in the world, and no peace in heaven ? Spirituall comfort would make you undaunted and strong ; What need he care whither he goeth that seeth Jesus Christ with him ? you have heard of the patience of the Martyrs, and of their stoutnesse; such was their courage, that it could neither be corrupted, nor daunted; water could not quench it, famine could not starve it, fire could not burne it, wilde beasts could not devoure it; and what was that which gave them this strength,

i Si fractus  
illabatur or-  
bis, impavi-  
dum ferient  
ruina. Hor.

Preme,  
Preme, ego  
ἀβάνης ὁ-  
ρίμ; φάλλος  
ἄλμα. Lypf.  
auferet pe-  
cunias ? at  
habet in coe-  
lis : Patria  
deficiet ?

at in coelestem civitatem mittet : vincula iniiciet ? at habet solutam consi-  
entiam : corpus interficiet ? at iterum resurget : cum umbra pugnat qui cum  
iusto pugnat. Chryf.

bu



but the sight of him that is invisible, and the sense of his favour and presence: *a spirit of glory did rest upon them.* The Apostle acknowledgeth the force of peace towards God, and comfortable access to him; *We rejoyce in hope of the glory of God, and not onely so, but we glory in tribulations also,* Rom. 5. 2. 3. This was that which made him say, *for which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day,* 2 Cor. 4. 16.

He is well fenced that is invironed with salvation, and that hath Christ with him; he reckons not much of the world, when he is sure of heaven<sup>k</sup>; therefore seeke to get abundance of comfort; labour to recover your losse, you will have need of all; what will you doe when you come to dye? how sad will death be, when you are going you know not whither<sup>l</sup>; but death is but a shadow to him that meetes it with assurance of life.

2 Your sadnesse doeth hurt to your selves, wasting your strength, and to others by discouraging them.

N n

3 Your

*k. Quam  
sordet mihi  
terra cum  
Columin-  
zueor?  
l. Animula  
vagu-  
la,  
blandula,  
qua nunc  
abibui in  
loca? Adrian  
Si des pau-  
lisper vive-  
re, auri pu-  
ri mille ta-  
lent a me ho-  
die tibi da-  
tum pro-  
mitto. Me-  
gapetus a-  
pud Lucian  
Motive 2.  
Hurt done  
by sadnesse*

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Motive 3.  
Recovery  
is possible.

m Qui fecit  
mundum ex  
mundo.

Chrys.

n Sperate  
et vosmet  
rebus serva-  
te secundis.

3 Your recovery is possible : you may  
attaine to your former comforts.

1 The same way is open still, there is  
the same mercy in God, the same Me-  
diator, the same promises.

2 You are not now in farther distance  
from peace with God, than in former  
times ; are you not now as capable as  
then when God found you in your  
blood, in enmity against him, in dark-  
nesse, in bondage unto every lust, alto-  
gether without him ? did God appeare  
to you when you sought him not, and  
will he not be found when you inquire  
after him ? is not his promise to re-  
vive the spirit of the contrite ? *Esay*  
57.

3 Others have recovered : David was  
in these deepes, yet he was restored ;  
this testimony God hath, that he is the  
God that comforteth those that are cast  
downe, 2 Cor. 7. 6. therefore live in  
hope.

4 He hideth his face that you may  
seeke after him : he goeth from you,  
that you may seeke after him ; and the  
promise is, that they that seek shall  
finde

fade, hee will open to them that knocke.

5 You have a right to peace and comfort, for it is that which Christ dyed for, and which he hath left as a legacie to his people; Peace I leave with you, my peace I give unto you, John 14. 27.

Sit not therefore under discouragements, say not there is no hope, take heed of hard thoughts of God, who is a father of mercies; but encourage your selves in your God; weeping & mourning are good fruits of love, but you must not stay here, but reach after that which is before you: this shall suffice by way of perswasion.

*sanare infirmitates, si misericors vult. Fulg. Omni potenti medico nullus languor insaniabilis occurrit, in tantum doceri se sine, minimum ejus ne repelle, &c. Aug.*

Now for direction let me propound a few counsells.

I Seeke the Father in the Sonne. Happily you have not held up Christ in your hearts, and for your strangeness to the Son, the Father hath estranged himselfe; goe and carry Christ in your

*o Nemo desperet meliora lapsus. Nondum omnium dierum soles occiderunt. Philip. p Peritus medicus potest omnes*

*Counsell 1. Seeke the Father in the Sonne.*

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armes, for he is deare unto him, and the Father hath determined to powre out all his love through the Son; Christ is set before you, stirre up your selves to take hold of him; if you will come to him, you have the Fathers heart. You make your case to be Christs case when you come to him, and he cannot bee denied: the Fathers mercies melt at the Sotts mediation. You may pray and weepe, and lift up your voyce on high, but except you come in Christ, all will not profit. Then a man comes in Christ, when he thankfully accepts of the offer of Christ, and devolves his cares upon him, desiring in his heart that Christ would undertake for him, and then beleeves that he shall be accepted; any one of these wanting, you come not in Christ. 1 You must entertaine the offer of Christ, counting him worthy of all acceptation. 2 You must cast your selves upon Christ, else hee will not undertake for you; holy dependance engageth him, and makes him your friend. 3 Then you must beleeve that you shall finde God a friend; for  
except

except you believe the promise, Christ will not move for you. But when you are thus come to him, then he will not faile you; the Son will be fast to you, *him that cometh unto me, I will in no wise cast out*, John 6.37. this is a precious word. Christ will not shut the doore upon you when you come: when you cast your selves into his armes, he will not, no, he will not cast you out, you have a sure hold; when you fall into his armes, you fall into his heart, and being in his heart, you will be sure, that if he have any power with the Father, he will worke your peace.

Why doe you afflict your selves? if you beleve, you shall be established; Christ will carry you in to the Father, and will draw out his kindnesse towards you. And know, that if the Father love the Son, hee will shew favour to his friends: and who can expresse that love that Christ beares to a mourning soule that flyeth for refuge to him? his love was such that he died for you, and will he not speake a good word for you?

*q Multa ef-  
ficacior  
Christi  
mors in bo-  
num, quam  
peccata no-  
stra in ma-  
lum. Chri-  
stus potenti-  
or ad sal-  
vandum  
quam De-  
mon ad per-  
dendum.  
Bern.*

You



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You sit poring and searching for pillars of hope within you, and bestow much paines to answer your owne feares, but the ready way to make the businesse cleare, is by going to Christ; stand not so much upon this *quare*, Whether you have believed in truth or no, but put all out of doubt by a present faith. The doore is open, enter and live, you may more easily build a new house and fabrick of comfort by taking Christ, then reparaire your old dwelling, and cleare all suites that are brought against your tenure.

Heare, Christ calls you; *Come unto mee, all yee that are weary and heavy laden, and I will refresh you,* Matth. 11. 28. And, *He, every one that thirsteth come, &c,* Esay 55. 1. *Let him that is athirst come, and whosoever will, let him take the waters of life freely,* Apoc. 22. 17. And now will you not goe? Oh, that you would goe; how soone would your mourning be turned into joy, and your sadnesse into gladnesse: how would those everla-  
sting

sting armes of mercy embrace you ?  
and you should have future happinesse  
in a kinde of presence.

2 *Seeke peace much* : Be not weary,  
but strengthen your selves in the pro-  
mise, let this pillar hold up your trem-  
bling hands, for *he that shall come, will  
come, and will not tarry* ; Behold hee  
commeth, and his reward is with him.  
Oh me thinkes I see the fountaine ope-  
ning it selfe to the thirsty, I see the  
clouds dissolving; prepare your vessels,  
stay a while, for I heare the sound of  
many waters; you are at the right  
doore, knock, and knock hard, the  
Lord is there, there dwells everlasting  
mercy; Hark how the Saints sing for  
joy, looke in and see Paradise, and ri-  
vers of joy feeding them; how came  
they to get in but by lying at the gate ?  
hold on, for *in due time you shall reape  
if you faint not*, Gal. 6. My friends, these  
are not dreames, but they are reall  
truths, which Jehovah will make good  
to them that believe. You come it may  
bee, but you come not in faith, and  
you stay not with patience, consult  
with

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r Pulcherrimam insulam videmus, etiam cum non videmus. Lypf  
ep. ad  
Cambden.

2.  
Seek much

[ Futura  
expectans  
presentibus  
angor. Sen.

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with reason and with the Scriptures ;  
 Is there a way to God or no ? if yea,  
 which is that way ? If God tell you  
 this is the way, then walke in it, wait  
 in it ; and though you have lost your  
 comfortable enjoyment of Christ, yet  
 I say to you as the Angells to them,  
*This same Iesus which is taken from you,*  
*shall so come as yee have seene him,* Acts  
 1. 11. Therefore keepe your eyes up-  
 ward, pray much, and the heavens  
 will open ; when you beleeve and pray,  
 you have the key of heaven in your  
 hand ; those everlasting doores will o-  
 pen to you ; therefore hold up your  
 selves in seeking, it may bee you may  
 meete with fire, and a tempest, and  
 stormes, but stay, and the still voyce  
 will come.

3.

Come in  
 love.

3. *Come in much love to God :* come  
 as a friend, then come and welcome:  
 many desire ease, and desire to be de-  
 livered from wrath and hell ; but  
 come in love, desire God to bee your  
 friend, and bee willing to bee his  
 friend ; let love shew it selfe in two  
 things.

r Lament

1 *Lament thy sinne*: that hath caused a strangenesse betwixt God and you. Come weeping for sinne; and humbled for thy unkindnesse, and all is forgiven. You thinke too meanely of God, when you thinke hee hath much ado to pardon you; *He is ready to forgive*, and he overfloweth in pardoning mercy. He expects your acknowledgment and repentance, and then you are friends.

*1 Magnam injuriam Deo facis, qui diffidit de ejus misericordia.*

*Aug. Bonitas invicti non vincitur, instantis misericordia non fitur. Fulgent. Tua quidem malitia mensuram habet, Dei autem misericordia mensuram non habet; tua malitia circumscripta est, &c. Chrys. Hom. 3. de poenitent. Si bis, si ter, si senties, millies peccas, toties poenitentiam age, &c. idem.*

2 *Come with new and strong engagements of heart*: bring your selves as an offering to him, and sacrifice your selves upon that golden altar, Jesus Christ; say, Lord if thou wilt love me, I will love thee; be thou mine, and I am thine, and will be thine.

Thus two old friends shall renew their friendship, and they that were at a distance, shall meet in love; he that did depart shall returne with kindnesse, and he

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he that was forsaken, shall be received with mercy ; and the ancient joy which was in heaven at his first conversion, shall bee renewed at his restauration. Now clap your hands ye heavens and earth, for the sonne *that was lost is found*, and he *that was dead is alive* : The exile is received, and a covenant of peace is renewed betwixt a man of sorrowes, and the God of peace, through the Prince of peace ; to whom be praise for ever.

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**F I N I S.**

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